I Have perused this ensuing *Dialogue*, and finde it tending to Peace and Holinesse; the *Authour* endeavouring to reconcile and heale those unhappy *Differences* which have lately broken out afresh amongst us, about the Points therein handled, and cleered: For which cause I allow it to be Printed, and recommend it to the *Reader*, as a Discourse stored with many necessary and seasonable truths, confirmed by Scripture, and avowed by many approved Writers: All composed in a familiar, plain, moderate style, without bitternesse against, or uncomely reflections upon others; which *Flyes* have lately corrupted many boxes of (otherwise) precious Ointment.

May 1°, 1645.

Joseph Caryl.

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Fisher's

THE MARROW OF *Modern Divinity*:

Touching both the Covenant of Works, and the Covenant of Grace; with their use and end, both in the time of the Old Testament, and in the time of the New.

Wherein every one may clearly see how far forth he bringeth the *Law* into the case of justification, and so deserveth the name of *Legalist*: And how far forth he rejecteth the *Law* in the case of Sanctification, and so deserveth the name of *Antinomist*.

With the middle path between them both, which by Jesus Christ leadeth to eternall life.

In a Dialogue, betwixt

EVANGELISTA, a Minister of the Gospel.
NOMISTA, a Legalist.
ANTINOMISTA, an Antinomian.
And NEOPHYTUS, a young Christian.

The second Edition, corrected, amended, and much enlarged

By the Author, *E. Fisher*

Before the which there is prefixed the commendatory Epistles of divers Divines of great esteem in the Citie of *LONDON*.

Whereunto is also added, the substance of a most profitable Evangelicall Treatise, called, long since, by the name of Patricks Places.

London, Printed by *R. Leybourn*, for *Giles* [illegible], at the Black Spread-Eagle, at the West [illegible]

THE MARROW OF Modern Divinity:

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DAVID H. McALPIN.

TO THE
HONOVRABLE,
Collonel *John Downes*
ESQUIRE,

One of the Members of the Honourable House of Commons in Parliament, Justice of Peace, and one of the Deputy Lieutenants of the County of *Sussex*, and Auditor to the Prince his Highnesse of the Dutchie of *Cornwall*. E. F. wisheth the true knowledge of God in JESUS CHRIST.

Most Honoured, SIR:

ALthough I doe observe that *new Editions, accompanied with new additions, are sometimes published with new dedications, yet so long as he who formerly owned the subject, doth yet* [illegible] *such*

hath the same affectious towards it, I conceive there is no need of a new Patron, but of a new Epistle.

Be pleased then, most honoured Sir, to give mee leave to tell you, that your eminencie of place did somwhat induce me both now and before, to make choise of you for its Patron, but your endowments with grace did invite me to it, God having bestowed upon you speciall spirituall blessings in heavenly things in Christ: *for it hath beene declared unto me by them that knew you, when you were but a youth, how Christ met with you then, and by sending his spirit into your heart, first convinced you of sin, as was manifest by those conflicts which your soule then had, both with Satan and it selfe, whilst you did not believe in Christ. Secondly, of righteousnesse, as was manifest by the peace and comfort which you afterwards had, by believing that Christ was gon to the Father and appeared in his presence as your Advocate and Surety that had undertaken for you. Thirdly, of judgement, as hath been manifest ever since,*

in that you have been carefull with the true godly man, Psal. 112. 5. *to guide your affairs with judgement, in walking according to the minde of Christ.*

I have not forgotten what desires you have expressed to know the true difference betwixt the Covenant of Works, *and the* Covenant of Grace, *and experimentally to be acquainted with the Doctrine of free grace, the mysteries of Christ, and the life of faith. Witnesse not onely your highly approving of some heads of a Sermon which I once heard a godly Minister preach, and repeated in your hearing, of the life of Faith, but also your earnest request to me to write them out faire, and send them to you into the Countrey: Yea, witnesse, your highly approving of this Dialogue, when I first acquainted you with the Contents thereof, incouraging me to expedite it to the Presse, and your kinde acceptance, together with your cordiall thanks for my love manifested in dedicating it to your honoured name.*

Sith then, worthy Sir, it hath pleased the Lord to enable me, both to amend it,

and to enlarged, I hope your affections will also be inlarged towards the matter therein contained, considering that it tends to the cleering of those forenamed truths, and through the blessing of God may be a means to root them more deeply in your hearts. And truly, Sir, I am confident, the more they grow & flourish in any mans heart, the more will all heart corruptions wither and decay. Oh! Sir, If the truth contained in this Dialogue, were but as much in my heart, as they are in my head; I were a happie man, for then should I bee more free from pride, vainglory, wrath, anger, self-love, and love of the world then I am, and then should I have more humility, meekenesse, and love both to God and man then I have, oh! then should I bee content with Christ alone, and love above all things in the world, then should I experimentally know, both how to abound and how to want, and then shall I be fit for any condition, nothing could come amisse unto me, oh! that the Lord would be pleased to write it in our hearts by his blessed Spirit.

And

And so most humbly beseeching you still to pardon my boldnesse, and to vouchsafe to take it into your patronage and protection, I humbly take my leave of you, and remain

Your obliged Servant

to be commanded,

E. F.

E. F.

To all such humble hearted Readers, as see any need to learn, or this to know themselves in GOD in CHRIST.

Loving Christians:

CONsider, I pray you, that as the first *Adam* did as a common person, enter into covenant with God for all mankind, and brake it, whereby they became sinfull and guilty of everlasting death and damnation: Even so Jesus Christ, the second *Adam*, did as a common person enter into covenant with God his Father for all the elect (that is to say, all those that have or shall believe on his name) and for them kept it, whereby they become righteous,

and

and heirs of everlasting life and salvation. And therfore it is our greatest wisdome, and ought to be our greatest care and endeavour to come out, and from the first *Adam*, unto and into the second *Adam*, that so wee *may have life through his Name.* John 20. 31.

And yet, alas, there is no point in all practicall Divinity, that wee are naturally so much averse and backward unto as unto this; neyther doth Sathan strive to hinder us so much from doing any thing else as this: And hence it is, that we are all of us naturally apt to abide and continue, in that sinfull and miserable estate, that the first *Adam* plunged us into without eyther taking any notice of it, or being at all affected with it; so far are wee from comming out of it. And if the Lord be pleased by any means to open our eyes, to see our misery, and we doe thereupon begin to step out of it, yet, alas, wee are prone rather to goe backwards towards the first *Adams* pure estate, in

ſtriving and ſtrugling to leave ſinne, and performe duties, and doe good works, hoping thereby to make our ſelves ſo righteous and holy, that God will let us into Paradiſe againe to eat of the tree of life and live for ever, and this we do untill we ſee the *flaming ſword* at Edens *gate, turning every way to keepe the way of the tree of life.* Is it not ordinary when the Lord convinceth a man of his ſin (eyther by means of his Word or his Rod) to cry after this manner: O, I am a ſinfull man! for I have lived a very wicked life, and therefore ſurely the Lord is angry with mee, and will damne me in hell: O! what ſhall I do to ſave my ſoule? And is there not at hand ſome ignorant, miſerable comforter ready to ſay, yet doe not deſpayre man, but repent of your ſins, and aske God forgiveneſſe, and reforme your life, and doubt not, but he will be mercifull unto you, for hee hath promiſed (you know) *that at what time ſoever a ſinner repenteth of his ſins hee will forgive him.* Gen. 3. 24.

And

And doth hee not hereupon comfort himself, and say in his heart at least, O, if the Lord will but spare my life, and lengthen out my days, I will become a new man! I am very sorry that I have lived such a sinfull life, but I will never doe as I have done for all the world: O, you shall see a great change in me! *believe it.*

And hereupon he betakes himself to a new course of life, and it may be becomes a zealous professour of Religion, performing all Christian exercises both publike and private, and leaves off his old companions, and keeps company with religious men, (and so it may be goes on till his dying day, and thinks himselfe sure of Heaven and eternall happines) & yet it maybe all this while is ignorant of Christ and his Righteousnes, and therefore establisheth his own.

Where is the man, or where is the woman that is truly come to Christ, that hath not had some experience in themselves of such a disposition as this, if there be any that have reformed

med their lives, and are become Professours of Religion, and have not taken notice of this in themselves more or lesse: I wish they have gone beyond a legall Professour, or one still under the covenant of works.

Nay, where is the man or woman that is truly in Christ, that findeth not in themselves an aptnes to withdraw their hearts from Christ, and to put some confidence in their owne works and doings; if there be any that do not find it: I wish their hearts deceive them not.

Let me confesse ingeniously, I was a professour of Religion, at least a dozen yeeres, before I knew any other way to eternall life, then to be sorry for my sins, and aske forgivenesse, and strive and endeavour to fulfill the Law, and keepe the Commandements, according as Master *Dod* and other godly men had expounded them: and truly I remember I was in hope I should at last attain to the perfect fulfilling of them, and in the mean-time, I conceived, that

that God would accept the will for the deed, but what I could not doe Christ had done for me.

And though at last by meanes of conferring with Master *Thomas Hooker* in private, the Lord was pleased to convince me, that I was yet but a proud Pharisee, and to shew mee the way of faith and salvation by Christ alone, and to give mee (as I hope) a heart in some measure to embrace it, yet, alas, through the weakenesse of my faith, I have been and am still apt to turne aside to the covenant of works, and therefore have not attained to that joy and peace in believing, nor that measure of love to Christ and man for Christs sake, as I am confident, many of Gods Saints do attain unto in the time of this life, the Lord be mercifull unto mee, and increase my faith.

And are there not other (though I hope) but few who being enlightned to see their misery, by reason of the guilt of sin, though not by reason of the filth of sinne: And hearing of ju-

justification freely by grace through the redemption which is in Jesus Christ, do applaud and magnifie that doctrine, following them that doe most preach and presse the same, seeming to be (as it were) ravished with the hearing thereof, out of a conceit that they are by Christ freely justified from the guilt of sin, though still they retain the filth of sin, these are they that content themselves (with a Gospel knowledge, with meere notions in the head but not in the heart, glorying and rejoycing in free grace, and justification by faith alone, professing faith in Christ, and yet are not possessed of Christ, these are they that can talke like believers, and yet do not walke like believers, these are they that have language like Saints, and yet have conversations like Devils: these are they that are not obedient to the Law of Christ, and therefore are justly called *Antinomians*.

Now both these paths leading from Christ, have been justly judged as

erronious, and to my knowledge, not onely a matter of 18 or 20 years agoe, but also within these three or foure years, there hath been much a doe, both by preaching, writing, and disputing, both to reduce men out of them, and to keep them from them, and hot contentious have been on both sides, and all, I fear me, to little purpose, for hath not the strict professour according to the Law, whilst he hath striven to reduce the loose professour, according to the Gospel, out of the *Antinomian* path, intangled both himselfe and others, the faster in the yoke of bondage, and hath not the loose professour according to the Gospel, whilst he hath striven to reduce the strict professour according to the Law, out of the legall path, *by promising liberty from the Law, taught others, and been himselfe the servant of corruption.*

Gal.5.1.

2 Pet.2.19.

For this cause I, though I be nothing, have, by the grace of God, endeavoured in this Dialogue, to walk, as a middle-man betwixt them both

both, in ſhewing to each of them his erronious path, with the middle path (which is Jeſus Chriſt received truly, and walked in anſwerably, as a means to bring them both unto him, and make them both one in him: And oh! that the Lord would be pleaſed ſo to bleſſe it to them, that it might be a means to produce that effect.

I have (as you may ſee) gathered much of it, out of known and approved Authours, and yet have therein wronged no man, for I have reſtored it to the right owner again in the margent, ſome part of it my manuſcripts have afforded me, and of the reſt I hope I may ſay as *Jacob* did of his veniſon, *Gen.* 27.20. *The Lord hath brought it unto me*, (let me ſpeak it without vain glory) I have endeavoured herein to imitate the laborious Bee, who out of divers flowers gathers honey and wax, and thereof makes one combe: if any ſoule feels any ſweetneſſe in it, let them praiſe God, and pray for me who am weak in faith, and cold in love. *E. F.*

Burton *Melan.* pag. 8.

TO THE READER.

IF thou wilt please to peruse this little Book, thou shalt finde great worth in it: There is a line of a gracious Spirit drawne through it, which hath fastned many precious truths together, and presented them to thy view, according to the variety of mens spirits, the various ways of presenting known trnths are profitable. The

grace of God hath helped this Anthor in his worke, if it, in like manner, helps thee in reading, thon ſhalt have cauſe to bleſſe God for theſe truths thus brought to thee, and for the labours of this good man, whoſe ends, I believe, are very ſyncere for God and thy good.

Jer. Burroughes.

OCcasionally lighting upon this Dialogue, under the Approbation of a learned and judicious Divine, I was thereby induced to read it, and afterwards upon serious consideration of the usefulnesse of it, to commend it to the people in my publike Ministry.

Two things in it especially tooke with me: first the matter, the main substance being distinctly to discover the nature of the two Covenants, upon which all the mysteries both of Law and Gospel depend. To see the first *Adam* to be *primus fœderatus*, in the one, and the second *Adam* in the other, to distinguish rightly betwixt the law standing alone as a Covenant, and standing in subordination to the Gospel, as a servant, this I assure my selfe to be the key which o-

pens the hiden treasures of the Gospel.

Portis apertis paradisum intrasse, Tom. 1.

As soone as God had given *Luther* but a glimpse hereof, hee professeth that hee seemed to bee brought into Paradise again; and the whole face of the Scripture to bee changed to him: and he looked upon every truth with another eye.

Secondly, the manner, because it is an *Irenicum*, and tends to an accommodation and a right understanding. Times of Reformation have always been times of division, Satan will cast out a flood after the woman, as knowing that more die by the disagreement of the humours of their own bodies, than by the sword, and that if men be once engaged, they will contend, if not for truth, yet for victory.

Now if the difference be in things of lesser consequence, the best way to quench it were silence, this was *Luthers* counsell given in an Epistle written to the Divines assembled in a Synod at *Norimberge*, *Meum consilium*

lium fuerit (cum nullum ſit Eccleſiæ periculum) ut hanc cauſam ſinatis, vel ad tempus ſopitam, (utinam extinctam) jacere donec tutiore & meliore tempore, animis in pace firmatis; & charitate aduatis, eam diſputetis. I think it were good counſell concerning many of the Diſputes of our times.

But if the difference be of greater concernment as this is, then the way to decide it, is to bring in more light which this Authour hath done, with much evidence of Scripture, backt with the authority of moſt moderne Divines: ſo that whoſoever deſires to have his judgement cleered in the maine controverſie, betweene us and the *Antinomians*, with a ſmall expence either of money or time, hee may here receive ample ſatisfaction; this I teſtifie upon requeſt, profeſſing my ſelfe a friend both to truth and peace.

Novem. 12. *W. Strong.*

THis book at firſt well accommodated with ſo valuable a teſtimony as M. Caryls, *beſides its better-approving it ſelf to the choicer ſpirits every where, to the ſpeedy diſtribution of the whole impreſsion, it might ſeeme a needleſſe or ſuperfluous thing to adde any more to the praiſe thereof, yet meeting with detracting language, from ſome few (by reaſon of ſome phraſes by them either not duly pondered, or not rightly underſtood) it is thought meete this ſecond impreſsion, to relieve that worthy teſtimony which ſtill ſtands to it, with freſh ſupplies, not for any need, the truth therein contained hath thereof, but becauſe either the prejudice or darkneſſe of ſome mens judgements doth require it: I therefore having throughly peruſed it, cannot but teſtifie, that if I have any the leaſt judgment or reliſh of truth,* hee that findes this book, findes a good thing, *and not unworthy of its title, and may account the* Saints to have obtained favour with the Lord, *in the miniſtration of it, as that which with great plaineneſſe and evidence of truth com-*

comprises the chiefe (if not all) the differences that have been lately ingendred about the Law, it hath, I must confesse, not onely fortified my judgement, but also warmed my heart in the reading of it, as indeed inculcating throughout the whole Dialogue, the cleer and familiar notion of those things by which we live (*as* Hezekias *speaks in another case*) *and it appeareth to me to be written from much experimentall knowledge of Christ, and teaching of the Spirit. Let all men that taste the fruit of it, confesse to the glory of God*, he is no respecter of persons, *and endeavour to* know no man henceforth after the flesh, *nor envie the compiler thereof, the honour to be accounted as God hath made him in this point*, a healer of breaches, *and a restorer of the over-grown paths of the Gospel: as for mine own part, I am so satisfied in this testimony I lend, that I reckon, what ever credit is thus pawned, will be a glory to the name that stands by and avows this truth, so long as the book shall endure to record it.*

Ihshua Sprigge.

Grace and peace to you in Christ Jesus.

My loving friend in Christ.

I Have, according to your desire, read over your Booke, and finde it full of Evangelicall light and life, and I doubt not, but the oftner I read it, the more true comfort I shall finde in the knowledge of Christ thereby, the matter is pure, the method is Apostolicall, wherein the works of love in the right place,

place, after the life of faith bee effectually required. God hath endewed his *Fiſher* with the Net of a trying underſtanding and diſcerning iudgement and diſcretion, whereby out of the Chriſtaline ſtreams of the well of life, you have taken a meſſe of the ſweeteſt and wholſomeſt fiſh that the whole world can afford, which if I could daily have enough of, I ſhould no more care for the fleſh, or the works thereof.

Samuell Prittie.

A Catalogue of those Writers names out of whom I have collected much of the matter contained in this ensuing *Dialogue*.

A

Doctor *Ames*
M. *Aynsworth*

B

M. *Beza*
M. *Bulenger*
M. *Bradford*
M. *Bastingius*
Bishop *Bakington*
M. *Ball*
M. *Robert Boulton*
M. *Samuel Boulton*

C

M. *Calvin*
M. *Culverwell*
M. *Careless*
M. *Cornwall*

D

Du Plesse
B. *Downame*
Doctor *Diodate*
M. *Dixon*
M. *Dyke*

E

M. *Elton*

F

M. *Fox*
M. *Frith*
M. *Forbs*

G

M. *Greenham*
M. *Gibbens*
M. *Thomas Goodwin*
M. *Gray junior*

Bishop *Hall*
M. *Thomas Hooker.*

L

Doctor *Luther*
M. *Lightfoot*

M

Wolfangius Musculus
Peter Martyr
Doctor *Mayor*
M. *Marshall*

O

Barnardine Ochine

P

M. *Perkins*
Doctor *Preston*
M. *Pollack*
M. *Reynolds*
M. *Rouse.*

S

Doctor *Smith*
Doctor *Sibbs*
M. *Slater*

T

M. *Tyndall*
M. *Robert Towne*

V

Doctor *Urban Regius*
Doctor *Ursinus*
M. *Vaughan*

W

Doctor *Willet*
Doctor *Williams*
M. *Wilson*
M. *Ward.*

THE

THE MARROW OF *Modern Divinity.*

Interlocutors:

EVANGELISTA, a Minister of the Gospel.
NOMISTA, a Legalist.
ANTINOMISTA, an Antinomian.
NEOPHYTUS, a young Christian.

Nomista.

SIR, My neighbour *Neophytus* and I, having lately had some conference with this our friend and acquaintance *Antinomista*, about some points of Religion, wherein he differing from us both, at last said he would be contented to be judged by you our Minister: therefore have we made

bold to come unto you, all three of us, to pray you to heare us, and judge of our differences.

Evan. You are all of you very welcome to me, and if you please to let me heare what your differences are, I will tell you what I think.

Nom. The truth is, Sir, he and I differ in very many things, but more especially about the Law: for I say the Law ought to be a rule of life to a believer, and he saith it ought not.

Neo. And surely, Sir, the greatest difference betwixt him and I, is this: He would perswade me to believe in Christ, and bids me rejoyce in the Lord, and live merrily, though I feel never so many corruptions in my heart, yea though I be never so sinfull in my life; the which I cannot do, nor I think ought not to do, but rather to feare, and sorrow, and lament for my sins.

Anti. The truth is, Sir, the greatest difference is betwixt my feiend *Nomista* and I, about the Law, and therefore that is the greatest matter we come unto you about.

Tit. 3. 9 *Evan.* I remember, the Apostle *Paul* willeth *Titus* to avoyd *contentions and strivings about the Law, because they are unprofitable and vain*: and so I feare me yours have been.

Nom.

Nom. Sir, for mine own part I hold it very meet, that every true Chriſtian ſhould be very zealous for the holy Law of God, eſpecially now when a company of theſe Antinomians do ſet themſelves againſt it, and do what they can quite to aboliſh it, and utterly to root it out of the Church: ſurely, Sir, I think it not meet they ſhould live in a Chriſtian Common-wealth.

Evan. I pray you, neighbour *Nomiſta*, be not ſo hot, neither let us have ſuch unchriſtianlike expreſſions amongſt us, and let us reaſon together in love, and with the ſpirit of meekneſſe, as Chriſtians ought to do. I confeſſe with the Apoſtle, *it is good to be zealouſly affected alwayes in a good thing:* But yet as the ſame Apoſtle ſaid of the Jews, ſo I feare me I may ſay of ſome Chriſtians, that *they are zealous of the Law*, yea ſome would be Doctors of the Law, and yet neither underſtand *what they ſay, nor whereof they affirm.*

1 Cor. 4. 21.

Gal. 4. 18.

Act. 21. 20

1 Tim. 1. 17.

Nom. Sir, I make no doubt but that I both know what I ſay, and whereof I affirm; when I ſay and affirm, that the holy Law of God ought to be a rule of life to a believer; For I dare pawn my ſoule of the truth of it.

Evan. But what Law do you mean?

Nom. Why Sir, what Law do you think

I mean? Is there any more Lawes then one?

Evan. Yea, in the New Testament there is mention made of a three-fold Law, Rom. 3. 27 Gal. 6. 2. wit, the law of works, the law of faith, and the law of Christ: and therefore I pray you tell me, when you say the Law ought to be a rule of life to a believer, which of these three Lawes you mean?

Nom. Sir, I know not the difference betwixt them; but this I know, that the Law of the Ten Commandements, commonly called the Morall Law, ought to be a rule of life to a believer.

Evan. But the Law of the Ten Commandements, or Morall Law, may be either said to be the matter of the law of works or the matter of the law of Christ; and therefore I pray you tell me in whether of these senses you conceive it ought to be a rule of life to a believer?

Nom. Sir, I must confesse I do not know what you mean by this distinction; but this I know, that God requires that every Christian should frame and lead his life according to the rule of the Ten Commandements, the which if he do, then may he expect the blessing of God both upon his soule and body, and if he do not, then can he expect nothing else but his wrath and curse upon them both.

Evan. The truth is, neighbour *Nomiſta*, the Law of the Ten Commandements, as it is the matter of the Law of Works, ought not to be a rule of life to a believer: but in thus ſaying, you have affirmed that it ought, and therefore therein you have erred from the truth. And now friend *Antinomiſta*, that I may alſo know your judgement, when you ſay the Law ought not to be a rule of life to a believer, I pray you tell me what Law you mean?

Ant. Why, I mean the Law of the Ten Commandements.

Evan. But whether do you mean that Law, as it is the matter of the law of works, or as it is the matter of the Law of Chriſt?

Ant. Surely, Sir, I do conceive that the ten Commandements are no way to be a rule of life to a believer, for Chriſt hath delivered him from them.

Evan. But the truth is, the law of the Ten Commandements, as it is the matter of the law of Chriſt, ought to be a rule of life to a believer; and therefore you having affirmed the contrary, have therein alſo erred from the truth.

Nom. The truth is, Sir, I muſt confeſſe, I never took any notice of this three-fold Law, which it ſeems is mentioned in the New Teſtament.

Ant. And I must confesse, if I took any notice of them, I never understood them.

Evan. Well, give me leave to tell you, that so far forth as any man comes short of the true knowledge of this threefold Law, so far forth he comes short both of the true knowledge of God, and of himself; And therefore I wish you both to consider of it.

Nom. Sir, if it be so, you may do well to be a means to inform us, and help us to the true knowledge of this threefold Law; and therefore I pray you first tell us what is meant by the law of works?

Evan. The law of works, opposed to the law of faith, *Rom.*3.27. holds forth as much as the covenant of works: for it is manifest, saith *Musculus*, that the word which signifieth *covenant* or *bargain*, is put for *law*: so that you see the Law of works, is as much to say as the Covenant of works, the which Covenant the Lord made with all mankinde in *Adam* before his fall, the summe whereof was, *Do this, and thou shalt live*; And, *If thou do it not, thou shalt die the death.* In which Covenant there was first contained a precept, *Do this*; Secondly, a promise joyned unto it, *If thou do it, thou shalt live*: Thirdly, a like threatning, *If thou do it not, thou shalt die the death.* Imagine, saith *Musculus*, that God had said to *Adam*

Lo

Bal on the Cov. of grace, p.9. *Com. pla. Eng.* p.118.

Lev.18.5. Gen.2.17. *Amef. med. Eng.* p. 48.

Lo, to the intent that thou muſt live, I have given thee liberty to eat, and have given thee abundantly to eat: let all the fruits of Paradiſe be in thy power, one tree except, which ſee thou touch not, for that I keep it to mine own authority: the ſame is the tree of knowledge of good and evill, If thou touch it, the meat thereof ſhall not be life, but death. *Com. pla. p.31.*

Nom. But Sir, you ſaid that the Law of the Ten Commandements, or Morall Law, may be ſaid to be the matter of the Law of works: and you have alſo ſaid, that the Law of works is as much to ſay as the Covenant of works: whereby it ſeems to me you hold that the Law of the Ten Commandements was the matter of the Covenant of works which God made with all mankind in *Adam* before his fall.

Evan. That's a truth agreed upon by all Authors and Interpreters that I know: And indeed, the Law of works (as a learned Author ſaith) ſignifies the Morall law; and the Morall law ſtrictly and properly taken, ſignifies the Covenant of works. *Downham on Juſt. p.443.454.*

Nom. But Sir, what is the reaſon you call it but the matter of the covenant of works?

Evan. The reaſon why I rather chuſe to call the Law of the Ten Commandements the matter of the Covenant of works,

then the Covenant it ſelf, is becauſe I conceive that the matter of it cannot properly be called the covenant of works, except the form be put upon it, that is to ſay, except the Lord require, and man undertake to yield perfect obedience thereunto, upon condition of eternall life and death: And therefore till then it was not a covenant of works betwixt God and all mankinde in *Adam*. As for example, you know, that although a ſervant have an ability to do a maſters work, and though a maſter have wages to beſtow upon him for it, yet is there not a covenant betwixt them till they have thereupon agreed. Even ſo, though man at the firſt had power to yield perfect and perpetuall obedience to all the Ten Commandements, and God had an eternall life to beſtow upon him, yet was there not a covenant betwixt them till they were thereupon agreed.

Nem. But Sir, you know there is no mention made in the book of *Geneſis*, of this covenant of works, which you ſay was made with man at firſt.

Ball on the Covenant p. 6.

Evan. Though we read not the word *Covenant* betwixt God and man, yet have we there recorded what may amount to as much; for God provided and promiſed to *Adam* eternall happineſſe, and called for perfect

feet obedience, which appears from Gods threatning, *Gen.* 2. 17. For if man muſt die if he diſobeyed, it implies ſtrongly, that Gods covenant was with him for life, if he obeyed.

Nom. But Sir, you know the word *Covenant* ſignifies a mutuall promiſe, bargain, and obligation betwixt two parties. Now though it is implied, that God promiſed man to give him life if he obeyed, yet we read not that man promiſed to be obedient. *Walker* on the Covenant, p. 39.

Evan. I pray take notice, that God doth not alwayes tie man to verball expreſſions, but doth often contract the Covenant in reall impreſſions in the heart and frame of the creature: And this was the manner of covenanting with man at the firſt, for God had furniſhed his ſoule with an underſtanding mind, whereby he might diſcern good from evill, and right from wrong, and not only ſo, but alſo in his will was moſt great uprightneſſe, and his inſtrumentall parts were orderly framed to obedience: the truth is, God did ingrave in mans ſoule, wiſdom, and knowledge of his will, and works, and integrity in the whole ſoule, and ſuch a fitneſſe in all the powers thereof, that neither the mind did conceive, nor the heart deſire, nor the body put in execution any thing but that *Bal* on the Covenant p. 5. *Calv inſtit. fol. eng.* p. 8. Eccl. 7. 27 *Biſling*, cat. p. 9.

that which was acceptable to God: ſo that man endowed with theſe qualities, was able to ſerve God perfectly.

Nom. But Sir, how could the Law of the Ten Commandements be the matter of this Covenant of works, when they were not written, as you know, till the time of *Moſes*.

Evan. Though they were not written in tables of ſtone untill the time of *Moſes*, yet were they written in the tables of mans heart in the time of *Adam*; for we read, that man was created in the image or likeneſſe of God, *Gen.* 1. 27. And the ten Commandements are a doctrine agreeing with the eternall wiſdome and juſtice that is in God, wherein he hath ſo painted out his own nature, that it doth in a manner expreſſe the very image of God. And doth not the Apoſtle ſay, that the image of God conſiſts in knowledge, righteouſneſſe, and true holineſſe, and is not knowledge, righteouſnes, & true holines the perfections of both the tables of the law. And indeed, ſaith M. *Rollock*, it could not wel ſtand with the *juſtice of God* to make a Covenant with man under the condition of holy & good works, & perfect obedience to his Law, except he had firſt created man holy & pure, and ingraven his law in his hart whence thoſe good works ſhould proceed.

Verſin. cat. p. 517. *Calv inſt.* p. 190. Col. 3. 10. Eph. 4. 34.

Treat. of effectuall Cal. p. 20. or thereabouts.

Nom. But yet I cannot but marvell that God,

God, in making the covenant with man, did make mention of no other commandement then that of the forbidden fruit.

Evan. Do not marvell at it, for by that one ſpecies of ſin, the whole genus or kind is ſhewn, as the ſame Law being more clearly unfolded, *Deut.*27.26. *Gal.* 3. 10. doth expreſſe: And indeed, in that one Commandement the whole worſhip of God did conſiſt, as, obedience, honour, love, confidence, and religious feare, together with the outward abſtinence from ſin, and reverent reſpect to the voice of God. Yea, herein alſo conſiſted his love, and ſo his whole duty to his neighbour: ſo that as a learned writer ſaith, *Adam* heard as much in the garden, as Iſrael did at *Sinai*, but only in fewer words, and without thunder. *Hugo Grot. defenſ. fid. p.71.* *Lightfoot miſcela. p.282.*

Nom. But ſir, ought not man to have yielded perfect obedience to God, though this Covenant had not been made betwixt them?

Evan. Yea indeed, perfect and perpetuall obedience was due from man unto God, though God had made no promiſe to man; for when God created man at firſt, he put forth an excellencie from himſelf into him, and therefore it was the bond and tie that lay upon man to return that again unto God, ſo that man being Gods creature by the law of creation, he owed all obedience and ſubjection to God his creator. *Reynolds on Pſ. p.403.* *Nom.*

Nom. Why then was it needfull that the Lord ſhould make a covenant with him, by promiſing him life, and threatning him with death.

Reynolds on Pſal. 110. p. 405

Evan. For anſwer hereunto, in the firſt place I pray you underſtand, that man was a reaſonable creature, and ſo out of judgement, diſcretion and election, able to make choice of his way, and therefore it was meet there ſhould be ſuch a covenant made with him, that he might according to Gods appointment ſerve him after a reaſonable manner. Secondly, it was meet there ſhould be ſuch a covenant made with him, to ſhew that he was not ſuch a Prince on earth, but that he had a Soveraigne Lord; therefore God ſet a puniſhment upon the breach of his commandement, that man might know his inferiority, and that things betwixt him and God, were not as betwixt equals. Thirdly, it was meet there ſhould be ſuch a covenant made with him, to ſhew that he had nothing by perſonall, immediate, and underived right, but all by gift and gentleneſſe: ſo that you ſee it was an equall covenant, which God out of his prerogative royall made with mankind in *Adam* before his fall.

Gibbens on Gen. p. 77.

Ball on the Cov. p. 11.

Keyn. on Pſal. 110. 406.

Nom. Well, Sir, I do perceive that *Adam* and all mankind in him were created moſt holy.

Evan.

Evan. Yea, and moſt happy too, for God placed him in paradiſe in the middeſt of all delightfull pleaſures and contents, wherein he did enjoy moſt near and ſweet communion with his Creator, in whoſe preſence is *fulneſſe of joy*, and at whoſe *right hand is pleaſures for evermore*. So that if *Adam* had received of the *tree of life*, by taking and eating of it while he ſtood in the ſtate of Innonencie before his fall, he had certainly been eſtabliſhed in a happy eſtate for ever, and could not have been ſeduced and ſupplanted by Sathan, as ſome learned men do think, and as Gods own words ſeem to imply, *Gen.*3.22. Pſ.16. 11. *Walker on the Covenant.p.8.*

Nom. But it ſeemeth that *Adam* did not continue in that holy and happy eſtate.

Evan. No indeed, for he diſobeyed Gods expreſſe command, in eating the forbidden fruit, and ſo became guilty of the breach of the Covenant. *M. Sla. on the 2 Cov.*

Nom. But Sir, how could *Adam*, who had his underſtanding ſo ſound, and his will ſo free to chooſe good, be ſo diſobedient to Gods expreſſe command?

Evan. Though he and his will were both good, yet were they mutably good, ſo that he might either ſtand or fall at his own election or choice. *Dent. Pathw. p.304.*

Nom. But why then did not the Lord

create

create him immutable? or why did he not ſo over-rule him in that action, that he might not have eaten the forbidden fruit?

Reynolds on Pſal. 110. pag. 406.

Evan. The reaſon why the Lord did not create him immutable, was becauſe hee would be obeyed out of judgement, and free choice, and not by fatall neceſſity, and abſolute determination; and withall let me tell you, it was not reaſonable to reſtraine God to this point, to make man ſuch a one as would not, or could not ſin at all, for it was at his choice to create him how he pleaſed, but why he did not uphold him with ſtrength of ſtedfaſt continuance, that reſteth hidden in Gods ſecret Counſell: howbeit this we may certainly conclude, that *Adams* ſtate was ſuch, as ſerved to take away from him all excuſe, for he received ſo much, that of his own will he wrought his own deſtruction, becauſe that act of his was a wilfull tranſgreſſion of a Law, under the precepts whereof he was moſt juſtly created, and unto the malediction whereof hee was as neceſſarily and righteouſly ſubject if he tranſgreſſed; for as by being Gods creature he was to be ſubject to his will, ſo by being Gods priſoner, he was as juſtly ſubject to his wrath, and that ſo much the more, by how much the precept was moſt juſt, the

Cal. Inſtit. p. 81.

Reynolds on Pſ. 110 p. 406.

obedience

obedience more eaſie, the tranſgreſſion more unreaſonable, and the puniſhment more certaine.

Nom. And was *Adams* ſinne and puniſhment imputed unto his whole off-ſpring?

Evan. Yea indeed, for ſaith the Apoſtle, *Death paſſed upon all men, for that all have ſinned*, or, *in whom all have ſinned*, that is, in *Adam*; the very truth is, *Adam* by his fall threw down our whole nature headlong into the ſame deſtruction, and drowned his whole off-ſpring in the ſame gulfe of miſery: and the reaſon is, becauſe by Gods appointment he was not to ſtand or fall, as a ſingle perſon only, but as a common publike perſon, repreſenting all mankind to come of him, therefore as all that happineſſe, all thoſe gifts and endowments which were beſtowed upon him, were not beſtowed upon him alone, but alſo upon the whole nature of man, and as that Covenant which was made with him, was made with whole mankinde; even ſo he by breaking Covenant loſt all, as well for us, as for himſelfe, as he received all for himſelfe and us, ſo he loſt all both for himſelfe and us.

Rom. 5. 12

Cal. Inſtit. p. 106, 107

Godwin Trium. Faith. p. 85

Pemble vind. fid. p. 99.

Nom. Then Sir it ſeemeth that by *Adams* breach

breach of Covenant, all man-kinde was brought into a miserable condition.

Evan. All mankind by the fall of *Adam* received a twofold damage; first a deprivation of all originall goodnesse: Secondly an habituall naturall proneneſſe to all kind of wickednesse; for the image of God, after which they were created, was forthwith blotted out, and in place of wisdome, righteousnesse and true holinesse, came blindnesse, uncleanesse, falshood and injustice: the very truth is, our whole nature was thereby corrupted, defiled, deformed, depraved, infected, made infirme, fraile, malignant, full of venome, contrary to God, yea enemies and rebels unto him; so that, saith *Luther*, this is the title we have received from *Adam*, in this one thing we may glory, and in nothing else at all, namely, that every Infant that is born into this world, is wholly in the power of sinne, death, Sathan, hell, and everlasting damnation: nay, saith *Musculus*, the whirlpoole of mans sinne in paradise, is bottomlesse and unsearchable.

Seven gold. cand. p. 3.

Basting Cat. p. 10.

Vrban. Reg. in ch. ser. to Emm. p. 12.

Chof. Ser. p. 9.

Com. pla. p. 14.

Nom. But Sir, me thinks it is a strange thing, that so small an offence as the eating of the forbidden fruit seemes to be, should plunge whole mankind into such a gulfe of misery.

Evan. Though at the first glance it seem to

to be a ſmall offence; yet if you look more wiſhly upon the matter, it will appeare to be an exceeding great offence, for thereby intolerable injury was done unto God: as firſt, his dominion and authority in his holy command was violated; Secondly, his juſtice, truth and power, in his moſt righteous threatnings, were deſpiſed; Thirdly, his moſt pure and perfect image, wherein man was created in righteouſneſſe and true holineſſe, was utterly defaced; Fourthly, his glory, which by an active ſervice the creature ſhould have brought to him, was loſt and deſpoiled: nay, how could there be a greater ſin committed, then that, when *Adam* at that one clap brake all the ten Commandements. *Reynolds on Pſ. 110 p. 407.* *Lightfoot miſcel. p. 183.*

Nom. Did he break all the ten Commandements, ſay you, Sir, I beſeech you ſhew me wherein?

Evan. 1. He choſe himſelf another God, when he followed the Devil. *Ibid.*

2. He idolized and defiled his own belly, as the Apoſtles phraſe is, *He made his belly his god.*

3. He took the name of God in vain, when he believed him not.

4. He kept not the reſt and eſtate where God had ſet him.

5. He diſhonoured his Father which was

heaven, and therefore his dayes were not prolonged in that land which the Lord his God had given him.

6. He maſſacred himſelfe, and all his poſterity.

7. From *Eve* he was a virgin, but in eye and minde he committed ſpirituall fornication.

8. He ſtole (like *Achan*) that which God had ſet aſide not to be medled with, and this his ſtealth is that which troubles all Iſrael, the whole world.

9. He bare witneſſe againſt God, when he believed the witneſſe of the Devill above him.

10. He coveted an evill covetouſneſſe like *Amnon*, which coſt him his life, and all his progeny. Now whoſoever conſider what a neſt of evils here were committed at one blow, muſt needs, with *Muſculus*, ſee our caſe to be ſuch, that we be compelled every way to commend the juſtice of God and to condemn the ſin of our firſt parents ſaying concerning all mankinde, as the Prophet *Hoſea* doth concerning Iſrael, *O Iſrael thou haſt deſtroyed thy ſelf.*

Com. pla. p. 13.

Hoſ. 13.9.

Nom. But Sir, had it not been poſſible for *Adam* both to have holpen himſelf and his poſterity out of this miſery, by renewing the ſame covenant with God, and keeping it for afterwards?

Eva.

Eva. O no, he covenant of works was a covenant no way capable of renovation, when he had once broke it he was gone for ever, because it was a covenant between two friends, but fallen man was become an enemy: And besides, it was an impossible thing for *Adam* to have performed the conditions which now the justice of God did necessarily require at his hands, for he was now become liable to the payment of a double debt, to wit, the debt of satisfaction for his sin committed in time past, and the debt of perfect and perpetuall obedience for the time to come: and he was utterly unable to pay either of them. *Bolton, true bounds p. 135.*

Nom. Why was he unable to pay the debt of satisfaction for his sin committed in time past?

Eva. Because his sin in eating the forbidden fruit, (for that is the sin I mean) was committed against an infinite and eternall good, and therefore merited an infinite satisfaction, which was to be either some temporall punishment equivalent to eternall damnation, or eternall damnation it self. Now *Adam* was a finite creature, therefore between finite and infinite there could be no proportion, so that it was impossible for *Adam* to have made satisfaction by any temporall punishment, and if he had undertaken *Vrsin. cat. p. 111.*

taken to have satisfied by an eternall punish-
ment, he should alwayes have been satis-
fying, and never have satisfied, as is the
of the damned in hell.

Nom. And why was he unable to p
the debt of perfect and perpetuall obed
ence for the time to come?

Vrsin.cat. p.112. *Evan.* Because his precedent power t
obey, was by his fall utterly impaired, fo
thereby his understanding was both feeble
and drowned in darkness, and his will wa
made perverse, and utterly deprived of a
power to will well, and his affections wer
Cal. Instit. p.117. quite set out of order, and all things belong
ing to the blessed life of the soule were e
Bolton, true boun. p.133. tinguished both in him and us, so that he wa
become impotent, yea dead, and therefo
not able to stand in the lowest terms to pe
form the meanest condition: the very tru
is, our father *Adam* falling from God, di
by his fall so dash himself and us in peece
that there was no whole part left either i
him, or us, fit to ground such a Covena
upon. And this the Apostle witnesseth, bot
Rom.5.6. when he saith, *We are of no strength*; And
Rom.8.2. *The Law was made weak, because of th*
flesh.

Nom. But Sir, might not the Lord hav
pardoned *Adams* sinne, without satis
faction?

Evan

Evan. O no, for Juſtice is eſſentiall in God, and it is a righteous thing with God, that every tranſgreſſion receive a juſt recompence, and if recompence be juſt, it is unjuſt to pardon ſin, without ſatisfaction; and though the Lord had pardoned and forgiven his former tranſgreſſion, and ſo ſet him in his former condition of amity and friendſhip, yet having no power to keep the Law perfectly, he could not have continued therein.

Nomiſta. And is it alſo impoſſible for any of his poſterity to keep the Law perfectly?

Evan. Yea indeed, it is impoſſible for any meer man, in the time of this life, to keep it perfectly, yea though he be a regenerate man; for the Law requireth of man, that he love the Lord with all his heart, ſoule and might; and there is not the holieſt man that lives, but he is fleſh as wel as ſpirit, in all parts and faculties of his ſoule, and therefore cannot love the Lord perfectly: yea, and the Law forbiddeth all habituall concupiſcence, not only ſaying, *thou ſhalt not conſent to luſt*, but *thou ſhalt not luſt*. It doth not only command the binding of luſt, but forbids alſo the beeing of luſt: And who in this caſe can ſay, *my heart is clean?*

Antin. Then friend *Nomiſta*, take notice

I pray, that as it was altogether impossible for *Adam* to return unto that holy and happy estate wherein he was created, by the same way he went from it, so is it for any of his posterity; and therefore I remember one

Lightfoot miscel. p. 282.

saith very wittily, the Law was *Adams* leas when God made him tenant of *Eden*, the conditions of which bond when he kept not, he forfeited himself and all us. God read a lecture of the Law to him before he fell, to be a hedge to him to keep him in Paradise: but when *Adam* would not keep within compasse, this Law is now become as the flaming sword at Eden gate, to keep him and his posterity out.

Nom. But Sir, you know that when a Covenant is broken, the parties that were bound, are freed and released from their ingagements, and therefore me thinks both *Adam* and his posterity should have been released from the covenant of works, when it was broken, especially considering they have no strength to perform the condition of it.

Evan. Indeed it is true in every Covenant, if either party fail in his duty, and perform not his condition, the other party is thereby freed from his part, but the party failing is not freed till the other release him; and therefore though the Lord be freed from

per

performing his condition, that is, from giving to man eternall life; yet so is not man from his part: no, though strength to obey be lost, yet man having lost it by his own default, the obligation to obedience remains still, so that *Adam* and his off-spring are no more discharged of their duties, because they have no strength to do them, than a debtor is quitted of his bond, because he wants money to pay it. And thus, neighbour *Nomista*, I have according to your desire, endeavoured to help you to the true knowledge of the Law of Works.

Ant. I beseech you, Sir, proceed to help us to the true knowledge of the Law of Faith.

Evan. The *Law of faith* is as much to say as the *Covenant of grace*, or the Gospel, which signifieth good, merry, glad, and joyfull tidings, that is to say, that God, to whose eternall knowledge all things are present, and nothing past, or to come, foreseeing mans fall before all time purposed, and in time promised, and in the fulnesse of time performed, the sending of his sonne Jesus Christ into the world, to help and deliver fallen mankind.

Tindal, path. to holy script. p. 378. 2 Tim. 1. 9 Eph. 3 11. Rom. 1. 2. Gal. 4. 4.

Ant. I beseech you, Sir, let us heare more of these things, and first of all shew how we are to conceive of Gods eternall purpose in sending of Jesus Christ.

Reynolds on l. 110. p. 407, 408

Evan. Why here the Learned frame a kind of conflict in Gods holy attributes, and by a liberty which the Holy Ghoſt from the language of holy Scripture alloweth them, they ſpeak of God after the manner of men, as if he were reduced to ſome ſtraits and difficulties, by the croſſe demands of his ſeverall Attributes: for *Truth* and *Juſtice* ſtood up and ſaid, that man had ſinned, and therefore man muſt die; and ſo called for the condemnation of a ſinfull, and therefore worthily accurſed creature: or elſe they muſt be violated: for thou ſaidſt (ſay they to God) *in what day that thou eateſt of the tree of the knowledge of good and evill, thou ſhalt die the death.* *Mercy* on the other ſide pleaded for favour, and appeales to the great Court in Heaven, and there it pleads, ſaying, Wiſdome, and power, and goodneſſe, have been all manifeſt in the Creation; and Anger and Juſtice, they have been magnified in mans miſery that he is now plunged into by his fall; but I have not yet been manifeſted: O, let favour and compaſſion be ſhewed towards man, wofully ſeduced and overthrown by Sathan. O, ſaid they unto God, it is a royall thing to relieve the diſtreſſed; and the greater any one is, the more placable and gentle he ought to be. But *Juſtice* replied, If I be offended, I muſt be ſatisfied

Williams, 7 gold. can. p. 319.

Hooker, Souls juſt. p. 177.

ſatisfied and have my right, And therefore I require, that man who hath loſt himſelf by his diſobedience, ſhould for remedy ſet obedience againſt it, and ſo ſatisfie the judgement of God. Therefore the wiſdome of God became an umpire, and deviſed a way to reconcile them, concluding, that before there could be reconciliation made, there muſt be two things effected; firſt, a ſatisfaction of Gods juſtice; ſecondly, a reparation of mans nature: which two things muſt needs be effected by ſuch a middle and common perſon, that had both zeal toward God, that he might be ſatisfied, and compaſſion toward man that he might be repaired. Such a perſon, as having mans guilt and puniſhment tranſlated on him, might ſatisfie the juſtice of God, and as having a fulneſſe of Gods ſpirit and holineſſe in him, might ſanctifie and repaire the nature of man: And this could be none other but Jeſus Chriſt, one of the three perſons of the bleſſed Trinity; And therefore he, by his Fathers ordination, his own voluntary ſuſception, and the holy Spirits ſanctification, was fitted for the buſineſſe: whereupon there was a ſpeciall covenant, or mutuall agreement made between God and Chriſt, as is expreſſed, *Iſa.* 53. *verſ.* 10. That if Chriſt would make himſelfe a ſacrifice for

Cal. Inſtit. p. 217.

Reynolds, Pſal. 110. p. 408.

Ibid.

Ameſ. med. p. 74.

sacrifice for him, then he should *see his seed*, he should *prolong his dayes*, and the *pleasure of the Lord should prosper by him*. So, in *Psal.*89.19. the mercy of this Covenant between God and Christ, under the type of Gods covenant with *David*, are set forth: *Thou spakest in vision to thy Holy one, and saidst, I have laid help upon one that is mighty*, or as the Chaldee expoundeth, *one mighty in the Law*. As if God had said concerning his elect, I know that these will break, and never be able to satisfie me, but you are a mighty and substantiall person, able to pay me, therefore I will look for my debt of you, (as *Paræus* well observes) God did as it were say to Christ, What they owe me, I require it all at your hands. Then said Christ, *Lo, I come to do thy will!* In the volume of thy book it is written of me, *I delight to do thy will O my God, yea, thy Law is in my heart*. Thus Christ assented, and from everlasting stroke hands with God, to put upon him mans person, and to take upon him his name, and to enter in his stead in obeying his father, and to do all for man that he should require, and to yield in mans flesh the price of the satisfaction of the just judgment of God, and in the same flesh to suffer the punishment that man had deserved; And this he undertook under the penalty that lay upon

Tr. Goodw. Christ set forth, p.75

Ainsworth on the text.

Goodw. Christ set forth, p.75

Ps. 40.7,8

Cal. Instit. p.117.

upon man to have undergone: and thus was Juſtice ſatisfied, and Mercy magnified by the Lord Jeſus Chriſt, and ſo God took Chriſts ſingle bond, whence Chriſt is not only called the *Surety of the Covenant for us* Heb. 7 22. but the *Covenant it ſelf*, Iſa. 49 8. And God laid all upon him, that he might be ſure of ſatisfaction, proteſting that he would not deale with us, nor ſo much as expect any payment from us, ſuch was his grace. And thus did our Lord Jeſus Chriſt enter into the ſame *covenant of Works* that *Adam* did, to deliver believers from it; he was contented to be under all that commanding, revenging authority which that Covenant had over them, to free them from the penalty of it; and in that reſpect *Adam* is ſaid to be a type of Chriſt, as you have it *Rom.* 5. 14. *Who was the type of him that was to come.* Unto which purpoſe the titles which the Apoſtle gives theſe two, *Chriſt* and *Adam*, are exceeding obſervable: he cals *Adam* the *firſt man*, and Chriſt our Lord *the ſecond man*, ſpeaking of them as if there never had been any more men in the world beſides theſe two, thereby making them the head and root of all mankind, they having as it were the reſt of the ſons of men included in them: the firſt man is called the *earthly man*, the ſecond man Chriſt is called the

Hookers ſouls juſt. p. 174

Goodwin, Chriſt ſet forth, p. 83, 84.

1 Cor. 15 47.

1 Cor. 15 58.

Lord

Lord from heaven. The earthly man had all the ſons of men born into the world, included in him, and is ſo called in conformity unto them. The ſecond man Chriſt is called the *Lord from heaven*, who had all the elect included in him, who are ſaid to be the *firſt-borne*, and to have their *names written in heaven*, *Heb.* 12. 13. and therefore are oppoſitely called *heavenly men:* ſo that theſe two, in Gods account, ſtood for all the reſt. And thus you ſee, that the Lord willing to ſhew mercy to the creature fallen, and withall to maintain the authority of his Law, took ſuch a courſe as might beſt manifeſt his clemencie and ſeverity; Chriſt entred into covenant, and became ſurety for man, and ſo became liable to many ingagements; for he that anſwers as a ſurety, muſt pay the ſame ſum of money that the debtor oweth.

Bal of the Cov. p. 289

Ibid. p. 287 208.

And thus have I endeavoured to ſhew you how we are to conceive of Gods eternall purpoſe in ſending of Jeſus Chriſt to help and deliver fallen mankind.

Ant. I beſeech you, Sir, proceed alſo to the ſecond thing, and firſt tell us, when the Lord began to make a promiſe to help and deiver fallen mankind?

Evan. Even the ſame day that he ſinned, which was the very ſame day he was created; for *Adam* by his ſin being become

the

the *child of wrath*, and both in body and in soule subject to the curse, and seeing nothing due to him but the wrath and vengeance of God, he was *afraid, and sought to hide himself from the presence of God*; whereupon the Lord promised Christ unto him, saying to the serpent, *I will put enmity between thee and the woman, and between thy seed and her seed*; *He*, that is to say the seed of the woman (for so is the Hebrew text) *shall break thy head, and thou shalt bruise his heele*. This promise of Christ *the womans seed*, was the Gospel, and the only comfort of *Adam*, *Abel*, *Enoch*, *Noah*, and the rest of the godly Fathers, untill the time of *Abraham*.

Gen. 3. 1[illegible]

vers. 15.

Vrban Reg. on Christs sermon to *Emam*.

Nom. I pray you, Sir, what ground have you to think that *Adam* fell the same day he was created?

Evan. My ground for this opinion, is *Psal.* 94. 12. which text in the Hebrew is thus read: *Adam being in honour, did not lodge a night in it.*

Ainsworth.

Ant. But Sir, do you think that *Adam* and those others did understand that promised seed to be meant of Christ?

Evan. Who can make any doubt but that the Lord had acquainted Adam with Christ, betwixt the time of his sinning & the time of his sacrificing, though both on a day.

Ant. But did Adam offer sacrifice?

Evan.

Lightfoot miscela. p. 186. Vaug. meth. on Bib. p. 15 Walker on Cov. p. 59.

Evan. Can you make any question, but that the bodies of those beasts, whose skins went for a covering for his body, were immediately before offered in sacrifice for his soul? Surely those skins could be none other but of beasts slain and offered in sacrifice; for before *Adam* fell, beasts were not subject to mortality, nor slaying; And Gods cloathing of *Adam* and his wife with skins, signified that their sin and shame was covered with Christs righteousnesse. And questionlesse the Lord had taught him, that his sacrifice did signifie his acknowledgment of his sin, and that he looked for the seed of the woman promised to be slain in the evening of the world, thereby to appease the wrath of God for his offence, the which undoubtedly he acquainted his sons, *Cain* and *Abel* with, when he taught them also to offer sacrifice.

Gibbens on Gen.

Ant. But how doth it appeare, that this his sacrificing was the very same day that he sinned?

Evan. It is said, *Ioh.* 7. 13. concerning Christ, that *they sought to take him, yet no man laid hands on him, because his houre was not yet come.* But after that, when the time of his sufferings was at hand, he himself said, *The houre is come:* which day is expresly set down by the Evangelist *Mark*, to be the

Mar. 14. 42.

Mar. 15. 34, 32.

the *sixth day*, and *ninth houre* of that day, when *Christ*, *through the eternall Spirit*, *offered up himself without spot to God*. Now if you compare this with *Exod.* 12. 6. you shall find, that the Paschall Lamb, a most lively type of Christ, was offered the very same day and houre, even the 6. day, and 9. houre of the day, which was at 3 of the clock in the afternoon: and the Scripture testifieth that *Adam* was created the very same sixth day, and gives us ground to think that he sinned the same day. And do not the forealleaged Scriptures afford us warrant to believe that it was the very same houre of that day when Christ entred mystically and typically upon the work of redemption, in being offered as a sacrifice for *Adams* sin? And surely we may suppose that the covenant (as you heard) being broken between *God* and *Adam*, Justice would not have admitted of one houres respite before it had proceeded to execution, to the destruction both of *Adam* and the whole Creation, had not *Christ* in the very nick of time stood as the *Ram* (or rather the Lamb) *in the bush*, and stepped in to perform the work of the covenant. And hence I conceive it is, that St. *John* calls him the *Lamb slain from the beginning of the world*; For as the first state of creation was confirmed by the covenant which

Heb. 9. 14.

Ainsworth on the text.

Gen. 1. 26

Rev. 13. 8.

Walker on the Cov. p. 42.

which God made with man, and all creatures were to be upheld by meanes of observing the law and condition of that Covenant, so that Covenant being broken by man, the world should have come to ruine, had it not been as it were created anew and upheld by the covenant of grace in Christ.

Ant. Then, Sir, you think that Adam was saved.

Ainsworth on Gen. Gibbens on Gen.

Evan. The Hebrew Doctors hold, that Adam was a repentant sinner, and say, that he was by wisdome (that is to say by faith in Christ) brought out of his fall, yea and the Church of God doth hold, and that for necessary causes, that he was saved by the death of Christ: yea, saith Mr. *Vaughan*, it is certain he believed the promise concerning Christ, in whose commemoration he offered continuall sacrifice, and in the assurance thereof he named his wife *Heva*, that is to say, *life*; and he called his son *Seth*, *setled*, or *perswaded in Christ*.

Ant. Well, now I am perswaded that Adam did understand this *seed of the woman* to be meant of Christ.

Fyb. Keg. on Christs serm. to Emaus.

Evan. Assure your self, that not only Adam, but all the rest of the godly fathers did so understand it, as is manifest, in that the *Thargum* or Chalde bible, which is the ancient translation of Ierusalem, hath it thus:

Between

Between thy ſon, and her ſon. Adding further by way of comment, *So long, O ſerpent, as the Womans children keep the Law, they kill thee; and when they ceaſe to do ſo, thou fingeſt them in the heele, and haſt power to hurt them much: but whereas for their harm there is a ſure remedy, for thee there is none, for in the laſt dayes they ſhall cruſh thee all to peeces by means of Chriſt their king.* And this was it which did ſupport and uphold their faith untill the time of Abraham. Duplef. of trunſſe of Chr. relig. p. 226.

Ant. What followed then?

Evan. Why then the promiſe was turned into a covenant with Abraham and his ſeed, and oftentimes repeated, that *in his ſeed all nations ſhould be bleſſed.* Which promiſe and covenant was the very voice it ſelf of the Goſpel, it being a true teſtimony of Jeſus Chriſt, as the Apoſtle *Paul* beareth witneſſe, ſaying, *The Scripture foreſeeing that God would juſtifie the Gentiles through faith, preached before the Goſpel unto Abraham, ſaying, In thee ſhall all the nations of the earth be bleſſed.* And the better to confirme Abrahams faith in this promiſe of Chriſt, it is ſaid *Gen.* 14. 19. that *Melchiſedec* came forth and met him, and bleſſed him. Now, ſaith the Apoſtle, this *Melchiſedec was a Prieſt of the moſt high God, and king of righteouſneſſe, and king of peace,* Gen. 22. 13. Gen. 18. 18. Gen. 20. 12. Gal. 3. 8. Heb. 7. 12.

Heb. 6. 20. Jer. 23 6. Isa. 9 6. *without father, and without mother, and so like unto the son of God, who is a Priest for ever after the order of Melchisedec*, and both king of righteousnesse, and king of peace, yea and without father as touching his manhood, and without mother as touching his Godhead. Whereby we are given to understand, that it was the purpose of God that *Melchisedec* should in these particulars resemble the person and office of Jesus Christ the son of God, and so by Gods own appointment be a type of him to Abraham, to ratifie and confirm the promise made to him and his seed, in respect of the eternall covenant, to wit, That he and his believing seed should be so blessed in Christ, as *Melchisedec* had blessed him. Nay, let me tell you more, some have thought it most probable, yea and have said, If we search out this truth without partiality, we shall find that this *Melchisedec* which appeared unto *Abraham*, was none other then the son of God, manifest by a speciall dispensation and priviledge unto Abraham, in the flesh, who is therefore said to have *seen his day, and rejoiced*, Joh. 8. 56. Moreover in *Gen.* 15. we read, that the Lord did again confirm this covenant with Abraham; for when Abraham had divided the beasts, God came between the parts like a smoking furnace, and

Dixon on the Heb.

Williams, 7 gold. can. p. 330, 331

and a burning lamp, which as ſome have thought, did primarily typifie the torment and rending of Chriſt, and the furnace and fiery lamp did typifie the wrath of God running between, and yet did not conſume the rent and torne nature; and the blood of circumciſion did typifie the blood of Chriſt, And the reſolved ſacrificing of *Iſaac* on mount Moria by Gods appointment, did prefigure and forſhew, that by the offering up of Chriſt the promiſed ſeed, in the very ſame place, all Nations ſhould be ſaved. Now this Covenant thus made and confirmed with *Abraham*, was renued with *Iſaac*, *Gen.* 26. 4. and made known unto *Jacob* by Jeſus Chriſt himſelf; for that man which wreſtled with *Jacob*, was none other but the man Chriſt Jeſus; for himſelf ſaid, that *Jacob* ſhould be called *Iſrael*, a wreſtler and prevailer with God; and *Jacob* called the name of the place *Peniel*, becauſe he had ſeen God face to face; And *Iacob* left it by his laſt will unto his children, in theſe words, *The ſcepter ſhall not depart from Iudah, nor a lawgiver from between his feet, till Shilo come.* That is to ſay, Of Judah ſhall Kings come one after another, and many in number, till at laſt the Lord Jeſus come, who is King of Kings, and Lord of Lords. Or as the Thargum of Jeruſalem, and the *Onkelos*

Bal on the cov. p. 49.

Walker on the cov. p. 63.

Gen. 32. 28. 30. *Seven gold. cand.* p. 322

Gen. 49. 10. *B. Babing.* on the text.

do translate it, *until Christ the anointed come.*

Nom. But Sir, are you sure that this promised seed was meant of Christ?

Evan. The Apostle puts that out of doubt, *Gal.*3.16. saying, *Now unto Abraham and to his seed were the promises made.* He saith not, *and to seeds*, as of many, but as of one; *and to thy seed*, which is Christ; and so no doubt but these godly Patriarks did understand it.

Ant. But Sir, the great promise that was made unto them, as I conceive, and which they seemed to have most regard unto, was the land of Canaan.

Evan. There is no doubt but that these godly Patriarks did see their heavenly inheritance (by Christ) through the promise of the land of Canaan, as the Apostle testifieth of Abraham, *Heb.* 11. saying, *He sojourned in a strange country, and looked for a city having a foundation, whose builder and maker is God.* Whereby it is evident, saith *Calvin*, that the height and eminency of Abrahams faith, was, the looking for an everlasting life in heaven. The like testimony he gives of Sarah, Isaac, and Jacob, saying, *All these dyed in the faith.* Implying, that they did not expect to receive the fruit of the promise till after death: And therefore in all their travels they had before their eyes the

*Institut. p.*204.

Heb. 11. 10.

the bleſſednesse of the life to come; which caused old Jacob to say at his death, *Lord, I have waited for thy salvation.* The which speech the Chaldee paraphrases expound thus: Our father Jacob said not, I expect the salvation of Gideon son of Joash, which is a temporall salvation, nor the salvation of Sampson son of Manoah, which is a transitory salvation, but the salvation of Christ the son of David, who shall come and bring unto himself the sons of Israel, whose salvation my soule desireth. And so you see that this Covenant made with Abraham in Christ, was the comfort and support of these and the rest of the godly fathers, untill their departure out of Egypt. Gen. 49. 18. *Ainsworth* on the text.

Ant. And what followed then?

Evan. Why then Christ Jesus was most clearly manifested unto them in the Passeover lamb; for as that lamb was to be without spot or blemish, *Exod.* 12. 5. even so was Christ, 1 *Pet.* 1. 19. And as that lamb was taken up the tenth day of the first new moon, in March; even so on the very same day of the same moneth came Christ to Jerusalem to suffer his passion. And as that lamb was killed on the fourteenth day at even, just then on the same day, and at the same houre, did Christ give up the ghost. And as the blood of that lambe was to *Tindal* in his works, p. 430. *Ainsw.* on Exod. Mar. 15. 33, 34, 35.

be sprinkled on the Israelites doores, *Exod.* 12.7. Even so is the blood of Christ sprinkled on believers hearts by faith, 1 *Pet.* 1. 2. And their deliverance out of Egypt was a figure of their redemption by Christ: their passing through the Red sea, was a type of Baptisme, when Christ should come in the flesh; And their manna in the wilderneſſe, and water out of the rock, did resemble the sacrament of the Lords supper; and hence it is that the Apostle saith, they did all eat the same spirituall meat, and did all drink the same spirituall drink, for they drank of that spirituall rock that followed them, and that rock was Christ. And when they were come to mount Sinai, the Lord delivered the Ten Commandements unto them.

1 Cor. 10. 2,3,4.

Ant. And were the Ten Commandements, as they were delivered to them on mount Sinai, the Covenant of works?

Evan. Yea indeed were they.

Nom. But by your favour, Sir, you know that these people were the posterity of *Abraham*, and therefore under that covenant of grace which God made with their father: And therefore I do not think that they were delivered to them as the covenant of works, For (Sir) you know the Lord never delivers the covenant of works to any that are under the covenant of grace.

Evan.

Evan. Indeed 'tis true, the Lord did manifeſt ſo much love to the body of this nation, that all the naturall ſeed of Abraham were externally, and by profeſſion, under the covenant of grace made with their father Abraham, though 'tis to be feared many of them were ſtill under the covenant of works made with their father Adam. *Bal* on the cov. p 110

Nom. But Sir, you know, in the preface to the Commandements, the Lord cals himſelf by the name of *their God* in generall, and therefore it ſhould ſeem that they were all of them the people of God.

Evan. That is nothing to the purpoſe, for many wicked and ungodly men being in the viſible Church, and under the externall Covenant, are called the *choſen of God*, and the *people of God*. But though they had been all of them believers, yet as the Lord delivered it to them, it would have done them no more hurt than it did them that were. *Bal* on the cov. p. 213

Nom. But Sir, was the ſame covenant of works made with them, that was made with Adam?

Evan. For the generall ſubſtance of the duty, the Law delivered on mount Sinai, and formerly engraven in mans heart, was one and the ſame, ſo that at mount Sinai the Lord delivered no new thing, only it came *Ibid.* p. 113 *Lightfoot miſcela.* p. 186.

more gently to Adam before his fall, but after his fall came thunder with it.

Nom. I, but Sir, as your self said, the ten Commandements, as they were written in Adams heart, were but the matter of the covenant of works, and not the covenant it self, till the form was annexed to them, that is to say, till God and man were thereupon agreed: now we do not find that God, and these people did agree upon any such terms at mount Sinai.

Evan. No, say you so, do you not remember that the people consented, *Exod.* 19. 8. saying, *All that the Lord hath spoken we will do.* And do you not remember that the Lord consented, *Levit.* 18. 5. saying, *Ye shall therefore keep my statutes and my judgements, which if a man do he shall live in them.* And in *Deut.* 27. 26. saying, *Cursed is he that confirmeth not all the words of this law to do them.* And doth not the Apostle *Paul* give evidence that these words were the form of the covenant of works, when he saith *Rom.* 10. 5. *Moses describeth the righteousnesse which is of the law, that the man that doth these things shall live in them:* & when he saith, *Gal.* 3. 10. *For it is written, Cursed is every one that continueth not in all things which are written in the book of the law, to do them.* And in *Deut.* 4. 13. *Moses* doth

doth in expresse tearmes call it a Covenant, saying, And he declared unto you his Covenant, which he commanded you to perform, even ten Commandamennts, and hee wrote them upon tables of stone. Now this was not the Covenant of grace; for *Moses* afterwards, *Deut.* 5.3. speaking of this Covenant, saith, *God made not this Covenant with your Fathers*, but with you: And by Fathers, all the Patriarkes unto *Adam* may be meant, saith Mr. *Aynsworth*, who had the promise of the Covenant of Christ: therefore if it had been the Covenant of grace, he would have said, God did make this covenant with them, rather then that he did not.

Nom. And do any of our godly and moderne witers, agree with you in this point?

Evan. Yea indeed, *Polanus* saith, the Covenant of workes, is that in which God promiseth everlasting life unto a man, that in all respects performeth perfect obedience to the Law of workes, adding thereunto threatnings of eternall death, if hee shall not performe perfect obedience thereunto. God made this Covenant in the beginning with the first man *Adam*, whilst hee was in the first estate of integrity; the same Covenant God did repeat and make againe by *Moses*, with the people of Israel. And Dr. *Preston* saith, the Covenant of workes runs in these termes, *Do this and thou shalt live, and I will be*

Subst. of Relig. octav. eng. p. 184, 185

New Cov. p. 317.

be thy God. This was the Covenant which was made with Adam, and the Covenant that is expressed by *Moses* in the Morall law. And Mr. *Walker* saith, that the first part of the covenant which God made with Israel at Horeb, was nothing else but a renewing of the old covenant of works which God made with Adam in paradise. And it is generally laid down by our Divines, that we are by Christ delivered from the Law, as it is a Covenant.

Od cov. p. 128.

Bolton, true boun. p. 23.

Nom. But Sir, were the children of Israel at this time better able to perform the condition of the covenant of works, than either Adam, or any of the old Patriarks, that God renewed it now with them, rather then before?

Evan. No indeed, God did not renew it with them now, and not before, because they were better able to keep it, but because they had more need to be made acquainted what the covenant of works is, then those before: for though 'tis true, the Ten Commandements which were at first perfectly written in Adams heart, were much obliterated by his fall, yet some impressions and reliques thereof still remained, and Adam himself was very sensible of his fall, and the rest of the fathers were holpen by traditions, And (saith *Cameron*) God did

Rom. 2. 15

In M. Bolton, p. 371.

did speak to the Patriarchs from heaven, yea and he spake unto them by his Angels. But now by this time sin had almost obliterated and defaced the impressions of the Law written in their hearts, and by their being so long in Egypt, they were so corrupted, that the instructions and ordinances of their fathers were almost all worne out of mind, and their fall in Adam was almost forgotten, as the Apostle testifieth, saying, *Before the time of the Law sin was in the world, yet did they not impute it to themselves, because there was no Law.* Nay in that long course of time betwixt *Adam* and *Moses*, men had forgotten what was sin; so that although God had made a promise of blessing to *Abraham*, and to all his seed that would plead interest in it, yet these people at this time were proud, and secure, and heedlesse of their estate; and though sin was in them, and death raigned over them, yet they being without a law to evidence this sin and death unto their consciences, they did not impute it unto themselves, they would not own it nor charge themselves with it, and so by consequence found no need of pleading the promise made to *Abraham*; Therefore the Law entred, that *Adams* offence, and their own actuall transgression might abound. So that now the Lord saw it needfull that there

Bullinger. com. pla.

Rom. 5. 13

Rom. 5. 20

there ſhould be a new edition and publication of the covenant of works, the ſooner to compell the elect unbeleevers to come to Chriſt the promiſed ſeed, that the grace of God in Chriſt to the elect beleevers might appeare the more exceeding gracious; ſo that you ſee the Lords intention therein was, that they by looking upon this Covenant, might be put in mind what was their dutie of old, when they were in *Adams* loines, yea, and what was their dutie ſtill, if they would ſtand to that covenant, and ſo go the old and naturall way to work: yea, and hereby they were alſo to ſee what was their preſent infirmitie in not doing their duty, that ſo they ſeeing an impoſſibilitie of obtaining life by that way of workes, firſt appointed in Paradiſe, they might be humbled, and more heedfully minde the promiſe made to their father *Abraham*, and haſten to lay hold on the *Meſſiah* or promiſed ſeed.

Nom. Then, Sir, it ſeemeth that the Lord did not renew the Covenant of workes with them, to the intent that they ſhould obtaine eternall life by their yeelding obedience to it.

Evan. No indeed, God never made the Covenant of workes with any man ſince

since the fall, either with expectation that he should fulfill it, or to give him life by it, for God never appoints any thing to an end, to the which it is utterly unsuitable and improper. Now the Law, as it is the covenant of works, is become weak and unprofitable to the purpose of salvation, and therefore God never appointed it to man since the fall to that end. And besides, it is manifest that the purpose of God in the covenant made with *Abraham*, was, to give life and salvation by grace and promise; and therefore his purpose in renewing the covenant of works, was not, neither could be to give life and salvation by working, for then there would have been contradictions in the covenants, and instability in him that made them. Wherefore let no man imagine that God published the covenant of works on mount Sinai, as though he had been mutable, and so changed his determination in that covenant made with *Abraham*, neither yet let any man suppose that God now in processe of time had found out a better way for mans salvation, then he knew before; for as the Covenant of Grace made with *Abraham*, had been needlesse, if the Covenant of Works made with *Adam* would have given him and his believing seed life; so after the covenant

Reinolds on the use of the Law.

D. Willet on Exo. 20.

Pemble. vind. fid. p. 154.

of

of grace was once made, it was needleſſe to renue the covenant of works, to the end that righteouſneſſe and life ſhould be had by the obſervation of it; the which will yet more evidently appeare, if we conſider that the Apoſtle ſpeaking of the covenant of works, as it was given on mount Sinai, ſaith, *It was added becauſe of tranſgreſſion.* It was not ſet up as a ſolid rule of righteouſneſſe, as it was given to *Adam* in paradiſe, but was added or put to: It was not ſet up as a thing in groſſe by it ſelf.

Gal. 3. 19. *Reynolds* on the uſe of the law

Nom. Then, Sir, it ſhould ſeem that the covenant of works was added to the covenant of grace, to make it more compleat.

Ibid.

Evan. O no, you are not ſo to underſtand the Apoſtle, as though it were added by way of ingrediency, as a part of the covenant of grace, as if that covenant had been incompleat without the covenant of works, for then the ſame covenant ſhould have conſiſted of contradictory materials, and ſo it ſhould have overthrown it ſelf; for, ſaith the Apoſtle, *If it be by grace, then is it no more of works, otherwiſe grace is no more grace; But if it be of works, then is it no more of grace, otherwiſe work is no more work.* But it was added by way of ſubſerviencie and attendance, the better to advance and make effectuall the covenant of

Marſhal, Infants-baptiſme.

Rom. 11. 6

grace;

grace; so that although the same covenant that was made with *Adam*, was renewed on mount Sinai, yet I say still it was not for the same purpose; for this was it God aimed in making the covenant of works with man in innocencie, to have that which was his due from man. But God made it with the Israelites for no other end, than that man being thereby convinced of his weaknesse, might flie to Christ; so that it was renued only to help forward and introduce another, and a better covenant, and so to be a manuduction unto Christ, *viz.* to discover sin, to waken the conscience, and convince them of their own impotencie, and so to drive them out of themselves to Christ. Know it then, I beseech you, that all this while there was no other way of life given either in whole, or in part, then the covenant of grace: all this while God did but pursue the designe of his own grace, And therefore was there no inconstancie either in Gods will, or acts; only such was his mercy, that he subordinated the covenant of works, and made it subservient to the covenant of grace and so to tend to evangelicall purposes.

Bolton, true boun. p.157.

Reynolds on the use of the law.

Nom. But yet, Sir, me thinks it is somewhat strange, that the Lord should put them upon doing the Law, and also promise them life for doing, and yet never intend it.

Evan.

Evan. Though he did so, yet did he neither require of them that which was unjust, nor yet dissemble with them in the promise; for the Lord may justly require perfect obedience at all mens hands, by vertue of that Covenant which was made with them in *Adam*, and if any man could yeeld perfect obedience to the law, both in doing and suffering, he should have eternall life; for wee may not deny, saith *Calvin*, but that the reward of eternall salvation belongeth to the upright obedience of the law, but God knew well enough that the Israelites were never able to yeeld such an obedience, and yet hee saw it meet to propound eternall life to them upon those termes, that so hee might speake to them in their owne humor, as indeed it was meet, for they swelled with mad affiance in themselves, saying, All that the Lord commandeth we will doe, and be obedient. Well said the Lord, If you will needs be doing, why, here is a law to be kept, and if you can fully observe the righteousnesse of it, you shall be saved, sending them of purpose to the law, to awaken and convince them, to sentence and humble them, and to make them see their own folly in seeking for life by that way; in short, to make them see the termes under which they stood, that so they might bee

Instit. p.157.

Pembl. vind. fid. p.164.

Instit. p.159.

Exod.19.8

Pembl. ibid.

Bolton, true bounds, p.22.

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brought out of themselves, and expect nothing from the Law in relation to life, but all from Christ; for how should a man see his need of life by Christ, if he do not first see that he is fallen from the way of life? And how should hee understand how farre hee hath strayed from the way of life, unlesse he doe first finde what is that way of life? Therefore it was needfull that the Lord should deale with them after such a manner, to drive them out of themselves and from all confidence in the worke of the Law, that so by faith in Christ they might obtaine righteousnesse and life. And just so did our Saviour also deale with that young expounder of the Law, *Matth.*19.16. who as it seemeth was sick of the same disease, *Good Master* (saith he) *What shall I doe that I may inherit eternall life?* He doth not (saith *Calvin*) simply ask, which way, or by what meanes hee should come to eternall life, but what good he should doe to get it; whereby it appeares, that he was a proude Iustitiarie, one that swelled in fleshly opinion that he could keep the Law and be saved by it, therefore hee is worthily sent to the Law to worke himself weary, and so see need to come to Christ for rest. And thus you see that the Lord to the former promises made to the Fathers, added a fierie Law which he gave from mount Sinai in thunder and lightning, and with a terrible

Cal Instit.

Institut. pag. 402.

Walker on the Covenant, page 155.

voice to the ſtubborne and ſtiff-necked Iſrael, whereby to breake and tame them, and to make them ſigh and long for the promiſed Redeemer.

Ant. And, Sir, did the Law produce this effect in them?

Evan. Yea indeed did it, as it will appear. If you conſider that although before the publiſhing of this Covenant, they were exceeding proud and confident of their owne ſtrength to doe all that the Lord would have them doe; yet when the Lord came to deale with them, as men under the Covenant of works, in ſhewing himſelfe a terrible Judge, ſitting on the throne of Juſtice, like a mountaine burning with fire, ſummoning them to come before him by the ſound of a trumpe, yet not to touch the mountaine without a mediatour; they were not able to endure the voice of words, nor yet to abide that which was commanded, inſomuch as *Moſes* himſelfe did feare and quake, and they did all of them ſo feare and fright, ſhake and ſhiver, that their peacock feathers were now pulled downe. This terrible ſhew, wherein God gave his Law on mount *Sinai*, did repreſent the uſe of the Law; there was in the people of Iſrael that came out of Egypt a ſingular holineſſe, they gloried and ſaid, We are the people of God, wee will doe all that

Dixon. on the Hebr.

Heb. 12. 19, 20.

B. Babing. on Gen. 20.

Luther On Gal. p. 153.

that the Lord commandeth. Moreover *Moſes* ſanctified them, and bad them waſh their garments, refraine from their wives, and prepare themſelves againſt the third day, there was not one of them but he was full of holineſſe; The third day *Moſes* bringeth the people out of their tents to the mountain, in the ſight of the Lord, that they might heare his voice: what followed then? Why, when they beheld the horrible ſight of the Mount, ſmoaking and burning, the blacke clouds and the lightnings flaſhing up and downe in this horrible darkneſſe, and heard the ſound of the trumpet blowing long, and waxing louder and louder, they were afraid, and ſtanding afar off, they ſaid not to *Moſes* as before, All that the Lord commandeth wee will doe; but talke thou with us, and we will heare, but let not God talk with us leſt wee die: ſo that now they ſaw they were ſinners, and had offended God, and therefore ſtood in need of a Mediatour to negotiate peace, and intreat for reconciliation betweene God and them, and the Lord highly approved of their words, as you may ſee, *Deut.* 5. where *Moſes* repeating what they had ſaid, adds further; *The Lord heard the voyce of your words when yee ſpake to mee, and the Lord ſaid unto mee, I have heard the voyce of the words*

of this people, which they have ſpoken unto thee, they have well ſaid all that they have ſpoken, to wit, *in deſiring a Mediatour*: Where I pray you take notice, that they were not commended for ſaying, *All that the Lord commandeth we will doe*, (No ſaith a godly Writer) they were not praiſed for any other thing, then for deſiring a Mediatour: Whereupon, the Lord promiſed Chriſt unto them, even as *Moſes* teſtifieth, ſaying, *The Lord thy God ſhall raiſe up unto thee a Prophet like unto me from among you, even of your brethren, unto him ſhall you hearken, according to all that thou deſiredſt of the Lord thy God in* Horeb *in the day of the Aſſembly, when thou ſaideſt, Let mee heare the voice of the Lord my God no more, nor ſee this great fire any more, that I die not: and the Lord ſaid unto mee, They have well ſpoken, I will raiſe them up a Prophet from among their brethren like unto thee, and I will put my words in his mouth, and hee ſhall ſpeake unto them all that I command him.* And to aſſure us that Chriſt was the Prophet here ſpoken of, hee himſelfe ſaith unto the Jews, *If ye had believed* Moſes, *ye would have believed me; for he wrote of me.* And that this was it which hee wrote of him, the Apoſtle *Peter* witneſſeth, *Acts* 3. 22. and ſo doth the Martyr *Stephen*, *Acts* 7. 37. Thus you ſee,

Walker on the Covenant, p. 70

The Author of the benefit of Chriſts death.

Aynſworth, on Deut

Deut. 18. 15, 16, 17 18.

Ioh. 3. 25.

ſee, when the Lord had by meanes of the covenant of works made with *Adam*, humbled them, and made them ſigh for Chriſt the promiſed ſeed, he renued the promiſe with them, yea, and the covenant of grace made with *Abraham*.

Ant. I pray, Sir, how doth it appear that the Lord renued that Covenant with them?

Evan. It doth plainly appeare, in that the Lord gave them by *Moſes* the Leviticall Laws, and ordained the Tabernacle, the Ark, and the Mercy-Seat, which were all Types of Chriſt: Moreover, *The Lord called unto* Moſes, *and ſpake unto him out of the Tabernacle, and commanded him to write the Leviticall Laws, and the Tabernacle Ordinances*, telling him withall, *That after the tenour of thoſe words he had made a Covenant with him, and with* Iſrael: *ſo* Moſes *wrote theſe Laws, not in Tables of ſtone*, but in an authenticall booke, ſaith *Ainſworth*, called the booke of the Covenant, which booke *Moſes* read in the audience of the people, *Exod.* 24.7. *And the people conſented unto it*: then *Moſes* having before ſent young men of the children of *Iſrael*, who were firſt born, and therefore Prieſts untill the time of the Levites, to offer ſacrifice of burnt-offerings, and peace-offerings unto the Lord; *He tooke the blood, and*

Levit. 1. 1.

Exod. 34. 27. Exo. 24. 4.

On the text.

Ainſw. ibi.

ſprinkled it on the people, and ſaid, behold the blood of the Covenant, which the Lord hath made with you concerning theſe things; whereby they were taught, that by vertue of blood, this Covenant betwixt God and them was confirmed, and that Chriſt by his bloodſhed ſhould ſatisfie for their ſins, for indeed the Covenant of grace was before the comming of Chriſt, ſealed by his blood in Types and Figures.

Dixon on the Heb.

Walker on the Cov. pag. 13.

Ant. But Sir, was this every way the ſame Covenant that was made with *Abraham*?

Evan. Surely I do believe that Reverend *Bullinger* ſpake very truly, when he ſaid, that God gave unto theſe people no other Religion, in nature, ſubſtance, and matter it ſelfe, differing from the Laws of their Fathers, though for ſome reſpects hee added thereunto many Ceremonies, and certain Ordinances, the which he did to keep their mindes in expectation of the comming of Chriſt, whom he had promiſed unto them; and to confirm them in looking for him, leſt they ſhould wax faint; And as the Lord did thus by the Ceremonies, as it were lead them by the hand to Chriſt, ſo did he make them a promiſe of the Land of *Canaan*, and outward proſperity in it, as a type of heaven, and eternall happineſſe,

Com. places Engliſh

Calvins Inſtitut. lib. 2.

Cal. Inſt. p. 157.

happineſſe, ſo that the Lord deale with them as children in their infancy, and under age, leading them on by the help of earthly things, to heavenly and ſpirituall, becauſe they were but young and tender, and had not that meaſure and abundance of ſpirit which he hath beſtowed upon his people now under the Goſpel.

Bolton, true bounds, p. 239.

Ant. And Sir, do you think that theſe *Iſraelites* at this time did ſee Chriſt, and ſalvation by him, in theſe types and ſhadows?

Evan. Yea, there is no doubt but *Moſes* and the reſt of the believers amongſt the Jews did ſee Chriſt in them, for ſaith godly *Tindall*, though all the Sacrifices and Ceremonies had a Star-light of Chriſt, yet ſome of them had the light of the broad day a little before the Sun riſing, and did expreſſe him with the circumſtances and vertue of his death, ſo plainly, as if his paſſion had been acted upon a Scaffold, in ſo much, ſaith he, that I am fully perſwaded, and cannot but believe, that God had ſhewed *Moſes* the ſecrets of Chriſt, and the very manner of his death aforehand, and therefore no doubt but that they offered their ſacrifices by faith in the Meſſiah (as the Apoſtle teſtifieth of *Abel*) I ſay there is no queſtion but every ſpirituall believing Jew, when he brought his Sacrifice to be offered,

In his preface to Levit.

Heb. 11. 4.

Levit 1.4. offered, and according to the Lords
B. Babing. on the text. command laid his hands upon it: whilſt it was yet alive, he did from his heart acknowledge, that he himſelfe had deſerved to die, but by the mercy of God he was ſaved, and his deſert laid upon the beaſt, and as that beaſt was to die, and bee offered in ſacrifice for him, ſo did hee believe that the Meſſiah ſhould come and die for him, upon whom hee put his hands, that is, laid all his iniquities by the hand of faith. So that
On Iob 1. as *Beza* ſaith, the Sacrifices were to them holy myſteries, in which, as in certain glaſſes, they did both ſee themſelves to their own condemnation before God, and alſo beheld the mercy of God in the promiſed Meſſiah, in time to bee exhibited; And therefore,
Inſtitut. l. 239. ſaith *Calvin*, the ſacrifices, and ſatisfactory offerings were called *Aſhemoth*, which word properly ſignifieth ſinne it ſelfe, to ſhew, that Jeſus Chriſt was to come and performe a perfect expiation, by giving his owne ſoule to bee an *Aſham*, that is, a ſatisfactory oblation.

Ibid. 152. Wherefore you may aſſure your ſelfe, that as Chriſt was alwayes ſet before the

the fathers in the Old Teſtament, to whom they might direct their faith, and as God never put them in hope of any grace or mercy, nor never ſhewed himſelfe good unto them without Chriſt; even ſo the godly, in the Old Teſtament, knew Chriſt, by whom they did enjoy theſe promiſes of God, and were joyned to him. And indeed, the promiſe of ſalvation never ſtood firm till it came to Chriſt: and there was their comfort in all their troubles and diſtreſſes, according as it is ſaid of *Moſes, He endured, as ſeeing him who is inviſible, eſteeming the reproach of Chriſt greater riches then the treaſures of Egypt, for he had reſpect to the recompence of reward.* Heb. 11. 26, 27.

And ſo (as *Ignatius* ſaith) the Prophets were Chriſts ſervants, who foreſeeing him in ſpirit, both waited for him as their Maſter, and looked for him as their Lord and Saviour, ſaying, *He ſhall come and ſave us.* Alleadged by Dr. Pyb. Reg.

And ſo, ſaith *Calvin*, ſo oft as the Prophets ſpeak of the bleſſedneſſe of the faithfull, the perfect image that they have painted thereof, was ſuch, as might raviſh mens minds out of the earth, and of neceſſity raiſe them up to the conſideration of the felicity Cal. Inſt. p. 207.

of

of the life to come, so that we may assuredly conclude with *Luther*, that all the Fathers, Prophets, and holy Kings were righteous, and saved by faith in Christ to come; and so indeed, as *Calvin* saith, were partakers of all one salvation with us.

On Gal. I am sure.

Inst. p. 198.

Ant. But Sir, the Scripture seemes to hold forth, as though they were saved one way, and we another way, for you know the Prophet *Jeremie* makes mention of a twofold Covenant, therefore it is somewhat strange to me, that they should be partakers of one way of salvation with us

Evan. Indeed it is true, the Lord did bequeath unto the Fathers Righteousnesse, Life, and eternall Salvation in and through Christ the Mediator, being not yet come in the flesh, but promised: And unto us in the New Testament, he gives and bequeaths them to us in and through Christ, being already come, and having actually purchased them for us; and the Covenant of grace was before the comming of Christ, sealed by his blood, in types hnd figures, and at his death in his flesh it was fully sealed and ratified, by his very blood, actually and in very deed shed for our sins: And the old Covenant in respect of the outward forme, and manner of sealing, was temporary, and changeable, and therefore the types ceased, and

Walker on the Cov.

and only the substance remaines firme, but the seals of the new are unchangeable, being commemorative, and *shall shew the Lords death untill his comming againe*: And their Covenant did first and chiefly promise earthly blessings, and in and under these it did signifie and promise all spirituall blessings and salvation, but our Covenant promiseth Christ and his blessings in the first place, and after them earthly blessings.

These and some other circumstantiall differences in regard of administration, there was betwixt their way of salvation, or covenant of grace, and ours, which moved the Author to the *Hebrews*, to call theirs old, and ours new; but in regard of substance they were all one, and the very same, for in all Covenants, this is a certain rule, if the subject matter, the fruit, and the conditions be the same, then is the Covenant the same: but in these Covenants Jesus Christ is the subject matter of both, salvation the fruit of both, and faith the condition of both, therefore I say, though they be called two, yet are they but one; the which is confirmed by two faithfull witnesses: The one is the Apostle *Peter*, who saith, Acts 15.11. *We believe through the grace of our Lord Jesus Christ, that we shall*

Heb. 8.8.

Ursin. cat. p.129.

shall be saved, even as they did, meaning the Fathers in the old Testament, as is evident in the verse next before. The other is the Apostle *Paul*, who saith, *Abraham believed God, and it was accounted to him for righteousnesse, know yee therefore that they which are of the faith, the same are the children of Abraham*; by which testimonie saith *Luther*, wee may see that the faith of our Fathers in the old Testament, and ours in the new is all one in substance.

Gal. 3.6,7

On Gal pag. 116.

Ant. But could they that lived so long before Christ, apprehend his righteousnesse by faith for their Justification, and salvation?

Evan. Yea indeed, for as Master *Forbes* truely saith, It is as easie for faith to apprehend righteousnesse to come, as it is to apprehend righteousnesse that is past: wherefore as Christs birth, obedience, and death were in the old Testament as effectuall to save sinners, as now they are; so all the faithfull forefathers from the beginning did partake of the same grace with us, by believing in the same Iesus Christ, and so were justified by his righteousnesse, and saved eternally by faith in him: it was by vertue of the death of Christ, that *Enoch* was translated that he should not see death, and *Elias* was taken up into heaven, by vertue of Christs Resur-

On Insti. page 90.

Walker on the Conant, page 122.

Page 29.

Resurrection and Ascension: so that from the worlds beginning, to the end thereof, the salvation of sinners is onely by Jesus Christ, as it is written, Jesus Christ yesterday and to day, and the same for ever. Heb. 13. 8.

Anti. Why then, Sir, it seemes that those who were saved amongst the Jewes, were not saved by the workes of the Law.

Evan. No indeed, they were neither justified nor saved, either by the workes of the Morall Law, or the Ceremoniall Law; for as you heard before, the Morall Law being delivered unto them, with great terrour, and under most dreadfull penalties, they did finde in themselves an impossibilitie of keeping it, and so were driven to seeke helpe of a Mediatour, even Iesus Christ, of whom *Moses* was to them a Typicall Mediatour; so that the Morall Law did drive them to the Cerimoniall Law, which was their Gospel, and their Christ in a figure, for that the Cerimonies did prefigure Christ, direct unto him, and require faith in him, is a thing acknowledged and confessed by all men.

Marshall of infants Baptisme.

Ball on the covenant, page 11[illegible]

Now.

Nom. But, Sir, I suppose, though believers amongst the Iewes were not justified and saved by the works of the Law, yet was it a rule for their obedience.

Evan. It is very true indeed, the law of the tenne Commandements was a rule for their obedience, yet not as it was the Law of workes or Covenant of workes, but as it was the Law of Christ, as it will appeare if you consider, that after the Lord had the second time written them in tables of stone, with his owne finger, he delivered them to *Moses*, commanding him to provide an Arke to put them into, which was not onely for the safe keeping of them, but also to cover the forme of the Covenant of works that was formerly upon them, that beleevers might not perceive it; for the Arke was a notable type of Christ, and therefore the putting of them therein did shew, that they were perfectly fulfilled in him, Christ being the end of the Law, for righteousnes, to every one that beleeveth, the which was yet more clearly manifest, in that the booke of the Law was placed betweene the Cherubims, and upon the Mercy-seat, to assure beleevers, that the Law now came to them from the Mercy-seat, for there the Lord promised to meet *Moses*, and to commune with him of all things which he would give him in commandment to them.

Deut. 9. 10.
Deu. 10. 5.
Reinolds on Psal. 110. p. 35.
Rom. 10. 4
Bolton, true bound. p. 52.
Exod. 25. 22.

Ant.

Ant. But, Sir, was the forme quite taken away, ſo as the ten Commandements were no more the Covenant of works?

Evan. Oh no, you are not ſo to underſtand it: for the forme of the Covenant of works as well as the matter, (on Gods part) came immediatly from God himſelf, and ſo conſequently is eternall like himſelfe, whence it is that our Saviour ſaith, *Mat.* 5. 18. *Till heaven and earth paſſe, one jot, or one title ſhall in no wiſe paſſe from the law till all be fulfilled:* ſo that either man himſelfe, or ſome other for him muſt performe or fulfill the condition of the Law, as it is the Covenant of works, or els he remaines ſtill under it in a damnable condition: but now Chriſt hath fulfilled it for all believers, and therefore I ſaid the forme of the Covenant of works was covered or taken away as touching the believing Jewes, but yet was it neither taken away in it ſelfe, nor yet as touching the unbelieving Jewes.

Nom. Was the Law then ſtill of uſe to them, as it was the Covenant of works.

Evan. Yea indeed.

Ant. I pray you, Sir, ſhew of what uſe it was to them?

Evan. I remember *Luther* ſaith there be two ſorts of unrighteous perſons, or unbeleevers, the one to be juſtified, and the other not

On Gal. pa. 171.

not to be justified, even so was there amongst the Jews. Now to them that were to bee justified, as you have heard, it was still of use to bring them to Christ, as the Apostle saith, *Gal.* 3. 24. *The Law was our Schoolmaster until Christ, that we might be made righteous by faith*, that is to say, the Morall Law did teach and shew them what they should hope, and so what they did not, and this made them go to the Ceremonial Law, and by that they were taught that Christ had done it for them, the which they beleeving were made righteous by faith in him. And to the second sort it was of use, to shew them what was good, and what was evill, and to be as a bridle to them to restraine them from evill, and as a motive to move them to good, for fear of punishment, or hope of reward in this life; which though it was but a forced and constrained obedience, yet was it necessarie for the publike common-wealth, the quiet thereof being thereby the better maintained; and though thereby they could neither escape death, nor yet obtaine eternall life, for want of perfect obedience; yet the more obedience they yeelded thereunto, the more they were freed from temporall calamities, and possessed with temporall blessings according as the Lord promised and threatned, *Deut.* 28.

Calv. Inst. p. 167.

Ant.

Ant. But, Sir, in that place the Lord ſeemeth to ſpeak to his own people, and yet to ſpeak according to the tenor of the covenant of works, which hath made me thinke, that believers, in the Old Teſtament, were partly under the covenant of works.

Evan. Do you not remember how I told you before, that the Lord did manifeſt ſo much love to the body of that nation, that the whole poſterity of *Abraham* were brought under a State-Covenant, or Nationall Church, ſo that for the believers ſakes he infolded the unbelievers in the compact, whereupon the Lord was pleaſed to call them all by the name of *his people*, as well unbelievers as believers, and to be called *their God*. And though the Lord did there ſpeak according to the tenor of the covenant of works, yet I ſee no reaſon why he might not direct and intend his ſpeech to believers alſo, and yet they remain only under the covenant of grace.

Ant. Why, Sir, you ſaid that the Lord did ſpeak to them out of the tabernacle, and from the mercy-ſeat; and that doubtleſſe was according to the tenor of the covenant of grace, and not according to the tenor of the covenant of works.

Evan. I pray you take notice, that after the Lord had pronounced all those blessings and curses, *Deut.* 28. in the beginning of the 29. chap. it is said, *These are the words of the covenant which the Lord commanded Moses to make with the children of Israel in the land of Moab, beside the covenant which he made with them in Horeb.* Whereby it doth appeare to me, that this was not the covenant of works which was delivered to them on mount Sinai; for the form of that Covenant was eternall blessings and curses, but the form of this Covenant was temporall blessings and curses, so that this rather seems to be the pedagogie of the Law, than the Covenant of works, for at that time these people seemed to be carried by temporall promises in the wayes of obedience, and deterred by temporall threatnings from the wayes of disobedience: God dealing with them as in their infancie and under-age, and so leads them on and allures them, and feares them by such respects as these, because they had but a small measure of the spirit.

Nom. But, Sir, was not the matter of that Covenant, and this, all one?

Evan. Yea indeed, the Ten Commandements were the matter of both Covenants only

only they differed in the forms.

Ant. Then Sir, it ſeems that the promiſes and threatnings contained in the old Teſtament, were but temporary and terreſtrall, only concerning the good and evill things of this life.

Evan. This we are to know, that like as the Lord by his Prophets gave the people in the old Teſtament many exhortations to be obedient to his Commandements, and many dehortations from diſobedience thereunto, even ſo did he back them with many promiſes and threatnings concerning things temporall, as theſe and the like Scriptures do witneſſe. *Iſa.* 1. 10. *Heare the word of the Lord ye Rulers of Sodom, give eare unto the law of our God, ye people of Gomorrah:* Verſe 19. *If ye be willing and obedient, ye ſhall eat the* 20. *good things of the land; but if ye refuſe and* Verſe 9. *rebell, ye ſhall be devoured with the ſword, for the mouth of the Lord hath ſpoken it.* And *Jer.* 7 3 *Amend your wayes and your doings, and I will cauſe you to dwell in this place: But ye ſteal, murder, commit adultery, and ſweare falſly by my name; therefore thus ſaith the Lord God, behold mine* Verſe 20. *anger and my fury ſhall be powred out upon this place.* And ſurely there be two reaſons why the Lord did ſo: Firſt, becauſe as all

men are born under the covenant of works, they are naturally prone to conceive, that the favour of God, and all good things, do depend and follow upon their obedience to the Law; and that the wrath of God, and all evill things, do depend upon, and follow their disobedience to it, And that mans chief happineſſe is to be had and found in terreſtriall paradiſe, even in the good things of this life. So the people of the Old Teſtament being neereſt to *Adams* Covenant and Paradiſe, were moſt prone to ſuch conceits. And ſecondly, becauſe the Covenant of Grace, and Celeſtiall paradiſe, were but little mentioned in the Old Teſtament, they, for the moſt part, had but a glimmering knowledge of them, and ſo could not yield obedience freely, as ſonnes: therefore the Lord ſaw it meet to move them to yield obedience to his lawes, by their own motives, and as ſervants or children under age.

Ant. And were both believers and unbelievers, that is, ſuch as were under the Covenant of Grace, and ſuch as were under the Covenant of Works, equally and alike ſubject, as well to have the calamities of this life inflicted upon them for their diſobedience, as the bleſſings of this

this life conferred upon them for their obedience?

Evan. Surely the words of the Preacher do take place here, when he saith, *All things come alike to all, there is one event to the righteous, and to the wicked.* Were not *Moses* and *Aaron*, for their disobedience, hindered from entring into the land of Canaan, as well as others? And was not *Josiah*, for his disobedience to Gods command, slain in the valley of Megiddo? Therefore assure your selfe, that when believers, in the Old Testament, did transgresse Gods commandements, Gods temporall wrath went out against them, and was manifest in temporall calamities that befell them as well as others, only here was the difference, The believers temporall calamities had no eternall calamities included in them, nor following of them, and their temporall blessings had eternall blessings included in them, and following of them; And the unbelievers temporall blessings had no eternall blessings included in them, nor following of them, and their temporall calamities had eternall calamities included in them, and following of them.

Eccles. 9. 2

Num. 20. 12.

2 Chron. 35. 21, 22.

Num. 16. 46.

Ant. Then, Sir, it ſeemeth that all obedience that any of the Jewes did yield to Gods commandements, was for feare of temporall puniſhment, and in hope of temporall reward.

Evan. Surely the Scripture ſeemes to hold forth, that there were three ſeveral ſorts of people who endeavoured to keep the law of God, and they did all of them differ in their ends.

The firſt ſort of them were true believers, who according to the meaſure of their faith, did believe the reſurrection of their bodies after death, and eternall life in glory, and that it was to be obtained, not by the workes of the Law, but by faith in the *Meſſiah* or promiſed ſeed: And anſwerably as they believed this, anſwerably they yielded obedience to the Law freely, without feare of puniſhment, or hope of reward; but alas, the ſpirit of faith was very weak in the moſt of them, and the ſpirit of bondage very ſtrong, and therefore they ſtood in need to be induced and conſtrained to obedience, for feare of puniſhment, and hope of reward.

Matth. 22. 23. The ſecond ſort of them were the Sadducees and their Sect, and theſe did not believe that there was any Reſurrection, nor any life but the life of this world, and yet they

they endeavoured to keep the Law, that God might bleſſe them here, and that it might go well with them in this preſent life.

Boltons true bounds. pag. 259.

The third ſort, and indeed the greateſt number of them in the future ages after *Moſes*, were the Scribes and Phariſees, and their Sects, and they held and maintained that there was a Reſurrection to be looked for, and an eternall life after death, and therefore they endeavoured to keep the Law, not onely to obtaine temporall happineſſe, but eternall alſo; for though it had pleaſed the Lord to make known unto his people by the miniſtrie of *Moſes*, that the Law was given not to retaine men in the confidence of their own workes, but to drive them out of themſelves, and lead them to Chriſt the promiſed ſeed, yet after that time the Prieſts and the Levites, who were the expounders of the Law, and whom the Scribes and Phariſees did ſucceed, did ſo conceive and teach of Gods intention in giving the Law, as though it had been, that they by their obedience to it, ſhould obtaine righteouſneſſe and eternall life, and this opinion was ſo confidently maintained, and ſo generally imbraced amongſt them, that in their book *Mechilta*, they ſay and affirme that there is no other Covenant but the Law, and ſo in very deed they

Ball on the Cov. n. pag. 114.

Perkins on Chriſts Ser. on the mount.

Muſculus. Com. pla. pag. 118.

they conceived that there was no other way to Eternall life then the Covenant of workes.

Ant. Surely then it seemes they did not understand and consider, that the Law as it is the Covenant of workes, doth not onely binde the outward man, but also the inward man, even the soule and spirit, and requires all holy thoughts, motions, and dispositions of the heart and soule.

Evan. Oh no, they neither taught it, nor understood it, so spiritually, neither could they be perswaded, that the Law doth require so much at mans hands; for they first laid this downe for a certaine truth, that God gave the Law for man to be Justified and saved by his obedience to it, and that therefore there must needs be a power in man to doe all that it requireth, or else God would never have required it, and therefore whereas they should first have considered, what a straight rule the Law of God is, and then have brought mans heart, and have laid it to it, they contrariwise first considered what a crooked rule mans heart is, and then sought to make the Law like unto it, and so indeed they expounded the Law literally, teaching and holding, that the righteousnesse which the Law required, was but an externall

externall righteousneſſe, conſiſting in the outward obſervation of the Law, as you may ſee by the teſtimony of our Saviour, *Matth.* 5. So that according to their expoſition, it was poſſible for a man to fulfill the Law perfectly, and ſo to be juſtified and ſaved by his obedience to it. *Grey*, in his Serm. of the perfect. of a Chriſt.

Ant. But, ſir, doe you think the Scribes and Phariſees, and their ſeed, did yield perfect obedience to the Law, according to their own expoſition?

Evan. No indeed, I think very few of them, if any at all.

Ant. Why, what hopes could they then have to be juſtified and ſaved, when they tranſgreſſed any of the Commandements?

Evan. *Peter Martyr* tels us, that when they chanced to tranſgreſſe any of the Ten Commandements, they had their ſacrifices to make ſatisfaction (as they conceived) for they looked upon their ſacrifices without their ſignifications, and ſo had a falſe faith in them, thinking that the bare work was a ſacrifice acceptable to God: in a word, they conceived that the blood of Buls and Goates would take away ſinne, And ſo what they wanted of fulfilling the Morall law, they thought to make up In his preface to the Rom. exp. *Tindal* on Mat. *Bolton, true bounds.* pag. 161.

make up in the Ceremoniall law: And thus they ſeparated Chriſt from their ſacrifices, thinking they had diſcharged their duty very well when they had ſacrificed and offered their offerings, not conſidering that the imperfection of the Typicall law, which (as the Apoſtle ſaith) made nothing perfect, ſhould have led them to find perfection in Chriſt: but they generally reſted in the work done, in the Ceremoniall law, even as they had done in the Morall law, though they themſelves were unable to do the one, and the other was as unſufficient to help them. And thus, *Iſrael which followed the law of righteouſneſſe, did not attain to the law of righteouſneſſe, becauſe they ſought it not by faith, but as it were by the works of the Law, for they being ignorant of the righteouſneſſe of God, and going about to ſtabliſh their own righteouſneſſe, did not ſubmit themſelves to the righteouſneſſe of God.*

Heb. 7 9.

Rom. 9. 31. 32.

Rom. 10. 3

Ant. Then Sir, it ſeemeth that their ignorance was the cauſe of their error.

Evan. Yea indeed was it, for this vaile of ignorance that was over their hearts, or this vaile of blindneſſe which was over their minds, made their ſight ſo weak and dim, that they were no more able to behold the glorious

2 Cor. 3. 14.

glorious beauty of the Lords holy and pure nature manifested in the Law, as it was the covenant of works, than the weak eye of man is able to behold the bright sun when it shineth in full strength: And therefore we read, that when *Moses* came down from the mount, with the two tables, wherein were written the words of the covenant of works, the Ten Commandements, his face did shine so bright, that the children of Israel could not stedfastly behold it, for the glory of his countenance: and therefore *Moses* was glad to put the cloudy vaile of shadowing Ceremonies over it, that so they might bee the better able to behold it. Exod. 34. 28, 29. 2 Cor. 3. 7. Exod. 34. 35.

Ant. But yet, Sir, it seemeth that the vaile of Ceremonies did not help their vaile of Ignorance.

Evan. No indeed; for the generality of them were so addicted to the letter of the Law, that they used it not as a pedagogie to Christ, but sought justification by it, and opposed Christ: they terminated their eye-sight in the shadow and did not see through it to the substance, to wit, to the end of the Law, which is Christ. Some indeed there were which did otherwise, but alas, the number of them were very few, especially in

in the future ages after *Moſes*, for their blind guides had ſo levened the people with their corrupt doctrine, that at the time of our Saviours comming in the fleſh, we reade but of two, to wit, *Simeon* and *Anna*, that deſired him or looked for him: for although all of them had in their mouths the Meſſiah, and the bleſſed eſtate of the kingdome of *David*, yet they dreamed that this Meſsiah ſhould be ſome great Monarch, that ſhould come in outward pompe and power, and ſave and deliver them from the Romans, of whoſe bondage they were very ſenſible and weary: but as for their ſpirituall bondage under the law and ſinne, they were not ſenſible of it, and ſo indeed ſaw no need of deliverance from it, and all becauſe their falſe teachers had turned the whole Law into a Covenant of Works, to be done for Juſtification and Salvation, yea, ſuch a Covenant as they were able to keep and fulfill, if not by doing, yet by making ſatisfaction with their ſacrifices. And though Jeſus Chriſt himſelf, for the removing of this vaile, did (in the fifth of *Matthew*) take occaſion truly to expound the Law, as it is the Covenant of Works, ſhewing, that it did not only require externall righteouſneſſe, but internall alſo,

Calvin Harm. p. 87.

of

of them that would bee juſtified by the works thereof; and ſo removing that falſe gloſſe which the Scribes and Phariſees had put upon it. Yea, and though both he himſelfe, and his Apoſtles, by their preaching and teaching did endeavour to let them underſtand, that all the Sacrifices and Ceremonies did but point at him, and ſo were of no further uſe.

Yea, and though at the death of Chriſt, the *vaile of the Temple was rent in twain from the top to the bottome*, to ſhew, that the ſhadowes of *Moſes* Law ſhould vaniſh away at the flouriſhing light of the Goſpel, and that the myſteries of Chriſt which were formerly hid, were now laid open. Yet notwithſtanding, after that, when the Apoſtle wrote to the Corinthians, he ſaith concerning the Jewes, *Even to this day, when Moſes is read, the vaile is over their hearts.* Matth. 27.51. *Tindal*, alleadged by *Marbeck* in com.pla. p.112. 2 Cor.3.5

And though for the removing of this vaile, the ſame Apoſtle (as it is probobably thought) did write to them that Divine and Spirituall Epiſtle, called the Epiſtle to the *Hebrewes*, wherein he plainly and fully declareth, that

that all the Sacrifices, Ceremonies, and Tabernacle ordinances in the old Testament were but types of Christ, and given to them that they might see Christ through them, who being now exhibited, and come in the flesh, all types and shadows were to vanish away and give place, yet notwithstanding, we may say of them at this day as the Apostle did to the Corinthians, untill this day remaineth the same vail untaken away in the reading of the old Testament, the Lord be mercifull unto them, and remove it in his due time.

2 Cor. 3. 14.

Nom. Sir, as I conceive you have now spoken sufficiently, both of Gods purpose and promise, concerning the helping and delivering fallen mankind, wherefore I beseech you let us now heare of his performance of it.,

Evan. Touching this point the Scripture testifieth, that God according to his purpose before time, and his promise in time, Did *in the fulnesse of time, send forth his Sonne, made of a woman, made under the Law, to redeeme them that were under the Law, &c.* That is to say, looke how mankinde by nature are under the Law, as it is the Covenant of works;

Gal. 4. 4. Hooker Souls Justifica pag. 173.

so

ſo was Chriſt as mans ſuretie contented to bee ſo, that now accotding to that Eternall and mutuall agreement that was betwixt God the Father and him, he put himſelf in the roome and place of all the Faithfull, *and the Lord hath laid on him the iniquities of us all.* Iſai. 53.6.

Then came the Law as it is the Covenant of Workes, and ſaid, I finde him a ſinner, yea ſuch a one as hath taken upon him the ſinnes of all men, therefore, let him die upon the Croſſe. Then ſaid Chriſt, *Sacrifice and Offering thou wouldeſt not, but a bodie haſt thou prepared mee. In burnt offerings and ſacrifice for ſinne thou haſt no pleaſure. Then ſaid I, loe I come, to doe thy will O God.* And ſo the law proceeding in full ſcope, againſt him, ſet upon him, and killed him: and by this meanes was the juſtice of God fully ſatisfied, his wrath appeaſed, and all true beleevers acquitted from all their ſinnes both paſt, preſent, and to come, ſo that the Law as it is the Covenant of workes, hath not any thing to ſay to any true beleever: for indeed they are dead to it, and it is dead to them. *Luther* on Gal. pag. 137. Heb. 10. 5,6,7.

Nom. But Sir, How could the ſufferings

ings of Christ; which in respect of time were but finite, make full satisfaction to the Justice of God which is infinite,

Eva. Though the sufferings of Christ in respect of time were but finite, yet in respect of the person that suffered, his sufferings came to be of infinite value; for Christ was God and Man in one person, and therefore his sufferings were a sufficient and full ransome for mans soule, being of more value then the death and destruction of all creatures.

Nom. But Sir, you know that the Covenant of workes requires mans owne obedience, or punishment, when it saith, *Hee that doth these things shall live in them, and cursed is every one that continueth not in all things which are written in the book of the Law to do them,* how then could beleevers be acquitted from their sins by the death of Christ?

Evan. For answer hereunto, I pray you consider, that though the covenant of workes requires mans owne obedience or punishment, yet it no where disalloweth or excludeth that which is done or suffered by another in his behalfe, neither is it repugnant to the Justice of God; for so there bee a satifaction performed by man

Vrsin. cat.

man through a sufficient punishment, for the disobedience of man, the Law is satisfied, and the justice of God permitteth that the offending partie be received into favour, and acknowledge God after such satisfaction made as a just man and no transgressor, of the Law, and though the satisfaction be made by a surety, yet when it is done, the principall is by the Law acquitted, But yet for the further proofe and confirmation of this poynt, wee are to consider that as JESUS CHRIST the second *Adam*, entered into the same Covenant that the first *Adam* did, so by him was done whatsoever the first *Adam* had undone: so then, the case stands thus, that like as whatsoever the first *Adam* did or befell him, was reckoned as done by all mankinde, and to have befallen them, even so, whatsoever CHRIST did or befell him, is to bee reckoned as to have been done by all believers, and to have befallen them, so that as sinne commeth from *Adam* alone to all mankinde as he in whom all have sinned, so from Jesus Christ alone commeth righteousnesse, unto all that are in him, as hee in whom they all have satisfied the justice of God; for as by being in *Adam*

Pemble *vindict. fid.*

Forbes on justification, p. 89.

and one with him, all did in him and with him, transgresse the Commandements of God, even so in respect of faith, whereby believers are ingrafted into Christ, and spiritually made one with him, they did all in him and with him, satisfie the justice of God in his death and sufferings, and whosoever reckons thus, reckons according to Scripture, for in *Rom.* 5. 12. all are sayd to have sinned in *Adams* sinne, *In whom all have sinned*, sayth the Text, namely in *Adam*, as in a publike person, all mens acts were included in his, because their persons were included in his, so likewise in the same Chapter it is sayd that death passed upon all men, namely for this, that *Adams* sinne was reckoned as theirs, even so, *Rom.* 6. the Apostle speaking of Christ, sayth, *In that he dyed, he dyed unto sinne once, but in that hee liveth, hee liveth unto God*, so likewise sayth he in the next verse, *Reckon ye your selves to be dead unto sinne, but alive unto God through Jesus Christ our Lord.* And so as touching the resurrection of Christ, the Apostle argues, that all believers must and shall arise, because *Christ is risen, and is become the first fruits of them that sleepe.* CHRIST, as the first fruits ariseth, and that in the name and stead

Goodwins Christ set forth, pag. 87.

Rom. 6. 10, 11.

1 Cor. 15. 20.

ſtead of all believers, and ſo they riſe in him and with him, for CHRIST did not riſe as a private perſon, but hee aroſe as the publike head of his Church, ſo that in his ariſing all believers did virtually ariſe and as CHRIST at his reſurrection was juſtified and acquitted from all the ſinnes of all believers by God his Father, as having now fully ſatisfied for them, wherefore the obedience of Chriſt, being imputed unto believers, by God for their righteouſneſſe it doth put them into the ſame eſtate and caſe touching righteouſneſſe unto life before God, wherein they ſhould have been, if they had perfectly performed the perfect obedience of the covenant of works, *Doe this, and thou ſhalt live.* *Smith* on the Creed.

Nom. But, Sir, are all believers dead to the Law, and the Law dead to them.

Evan. Believe it man, as the Law is the Covenant of works, all true believers are dead unto it, and it is dead to them, for they being incorporated into Chriſt, what the Law or Covenant of works did to him, it did the ſame to them, ſo that when CHRIST hanged on the Croſſe believers, after a ſort, hanged there with him, and therefore the Apoſtle *Paul*

having ſayd, *I through the Law, am dead to the Law*, addes in the next verſe, *I am crucified with* CHRIST, which words the Apoſtle brings as an argument to prove that hee was dead to the Law, for the Law had crucified him with CHRIST, upon which Text *Luther* ſayth, I likewiſe am crucified and dead to the Law: Foraſmuch as I am crucified and dead with CHRIST: and againe, I believing in CHRIST, am alſo crucified with CHRIST. In like manner the Apoſtle ſayth, to the believing Romanes, *So yee my brethren are dead alſo to the Law by the body of CHRIST*, Now by the body of CHRIST is ment the paſſion of CHRIST upon the Croſſe, or, which is all one, the ſuffering of CHRIST in his humane nature, and therefore, certainely wee may conclude, with godly *Tindall*, that all ſuch are dead concerning the Law, as are by faith crucified with Chriſt.

On *Gal.p.81.*

Rom.7.4.

Doctor *willet* on the Text. *Elton* on the Text. On the Text.

Nom. But I pray you, Sir, how doe you prove that the Law is dead to a believer?

Evan. Why, as I conceive the Apoſtle af-

affirmes it, *Romans* 7. 1, 6.

Nom. Surely, Sir, you doe miſtake, for I remember the words of the firſt verſe, are, how that the Law hath dominion over a man as long as hee liveth, and the words of the ſixth verſe are, *But now we are delivered from the Law, that being dead wherein wee were holden, &c.*

Evan. I know right well that in our laſt Tranſlation the words are ſo rendred, but godly and learned *Tindall* renders it thus, *Remember yee not brethren, that the Law hath dominion over a man as long as it endureth*, and B. *Hall*, paraphraſeth upon it thus, *Know yee not brethren that the Moſaicall Law hath dominion over a man that is ſubject unto it, ſo long as the ſaid Law is in force:* So likewiſe, *Origen*, *Ambroſe*, and *Eraſmus* doe all agree, that by theſe words, while *(Hee)* or it liveth, wee are to underſtand, as long as the Law remayneth: And *Peter Martyr* is of opinion, that theſe wordes, while *(Hee)* or it liveth, or indifferently referred eyther to the law are to the man, for ſayth hee, The man is ſaid to bee dead, Verſe the fourth, and the law is ſaid to bee

Alledged by Doctor *willet* on *Rom.*

dead Verſe the ſixth, even ſo becauſe the word (*He*) or (*it*) mentioned, Verſe the firſt, doth ſignifie both ſexes in the Greek, *Chryſoſtome* thinketh that the death both of the law and the man is inſinuated: And *Theophylact*, *Eraſmus*, *Bucer*, and *Calvin*, doe all underſtand the ſixth Verſe of the law being dead: And as the death of a believer to the law was accompliſhed by the death of Chriſt, even ſo alſo was the laws death to him. Even as M. *Fox* in his Sermon of Chriſt crucified, teſtifieth, ſaying; Here have wee upon one Croſſe two Crucifixes, two the moſt excellent Potentates that ever were, the Sonne of God, and the Law of God, wraſtling together about mans ſalvation, both caſt downe, and both ſlaine upon one Croſſe, howbeit not after a like ſort: firſt, the Sonne of God was caſt downe and took the fall, not for any weakneſſe in himſelfe but was content to take it for our victory, by this fall the law of God in caſting him downe was caught in his one trip, and ſo was faſt nayled hand and foot to the Croſſe, according as we read in S. *Pauls* words, 1 *Col.* 2. 14. And ſo *Luther* ſpeaking to the ſame point ſayth, this was a wonderfull combate, where the law being a creature, giveth ſuch an aſſault to his Creatour, in pra-

See Doctour *willet* again.

Fox that wrote the Book of Martyrs.

On *Gal.* p. 184.

practizing his whole tyranny upon the Sonne of God: now therefore, becauſe the law did ſo horribly and curſedly ſinne againſt his God, it is curſed and arraigned, and as a thiefe and curſed murderer of the Son of God, looſeth all his right and deſerveth to be condemned, the law therefore is bound, dead and crucified to mee, it is not only overcome, condemned and ſlaine unto Chriſt, but alſo to mee believing in him, unto whom hee hath freely given this victory, now then, although, according to the Apoſtles intimation, *Romans* the ſeventh at the beginning, though the Covenant of workes, and man by nature bee mutually engaged each to other, ſo long as they both live: yet if when the wife bee dead, the husband bee free, then much more when he is dead alſo. *Pag* 185.

Nom. But, I pray, Sir, what are wee to underſtand by this double death, or wherein doth this freedome from the law conſiſt?

Evan. Death is nothing elſe but a diſſolution, or an untying of a compound, or a ſeparation between matter and forme; and therefore, when the ſoule and body of man is ſeparated, wee ſay hee is dead, ſo that by this double death, wee are to under-

understand nothing else, but that the bargaine or covenant which was made betweene GOD and man at first is dissolved, or untyed, or that the matter and forme of the Covenant of works is separated to a believer, so that the Law of the ten Commandements, doth neyther promise eternall life, nor threaten eternall death to a believer, upon condition of his obedience, or disobedience to it: neyther doth a believer as hee is a believer, eyther hope for eternall life, or feare eternall death upon
Rom. 3. 19. any such termes, no, *wee may assure our selves, that whatsoever the Law sayth on*
Rom. 6. 14. *any such tearmes, it sayth, to them who are under the Law: But believers are not under the Law, but under Grace:* and so have escaped eternall death, and obtained eternall life, onely by faith in Jesus
Acts 13. 39. Christ; *For by him all that believe are justified from all things from which they could not be justified by the Law of* Moses.
John 3. 16. *For God so loved the World that he gave his onely begotten Son, that whosoever believeth in him should not perish, but have everlasting life.* And this is that Covenant of Grace, which as I told you, was made with the Fathers by way of promise, and so but darkly, but now the fulnesse of time being come,

it

it was more fully opened and promulgated.

Ant. Well, Sir, now I doe perceive, there was little difference betwixt the *Jews* Covenant of Grace and ours.

Evan. Truly the oppoſition betwixt the *Jews* Covenant of Grace and ours, was chiefly of their owne making, they ſhould have been driven to Chriſt by the Law, but they expected life in obedience to it, and this was their great errour and miſtake. *Boultons* true bounds, *p.* 160.

Ant. And truly, Sir, it is no great marvell, though they in this point did ſo much erre and miſtake, who had the Covenant of Grace made known to them ſo darkly, when many amongſt us who have it more cleerly manifeſt, dothe like.

Evan. And truly, it is no marvell, though all men naturally do ſo for man naturally doth apprehend God to be the great maſter of heaven, and himſelfe to be his ſervant, and that therefore he muſt do his work before hee can have his wages, and the more work he doth, the better wages he ſhall have. And hence it it was, that when *Ariſtotle* came to ſpeak of bleſſednes, & to pitch upon the next means to that end he ſaid it was operation & working, with whom alſo agreeth *Pythagoras*, when he ſaith, It is mans felicity to be like unto God, (as how) by becoming righteous and holy, and Truneſſe of Chriſtian Religion.

and let us not marvell that these men did so erre who never heard of Christ, nor of the Covenant of grace, when those to whom it was made known by the Apostles of Christ did the like, witnesse those to whom the Apostle *Paul* wrote his Epistles, and especially the *Galathians*, for although hee had by his preaching when he was present with them, made known unto them the doctrine of the Covenant of grace, yet after his departure, through the seducement of false teachers, they were soon turned to the Covenant of works, and sought to be justified either in whole or in part by it, as you may see if you doe seriously consider that Epistle, (nay, what sayth *Luther*) it is, sayth he, the generall opinion of mans reason throughout the whole world, That righteousnesse is gotten by the works of the Law, and the reason is, because the Covenant of works was ingendred in the mindes of men in the very creation, so that man, naturally can judge no otherwise of the law then as of a Covenant of works, which was given to make righteous, and to give life and salvation, this pernitious opinion of the Law, that it justifieth and maketh righteous before God (sayth *Luther* again) is so deeply rooted in mans reason, and all

On *Gal.* p. 133.

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mankinde are ſo wrapped in it, that they can hardly get out, yea, I my ſelfe, ſayth hee, have now preached the Goſpell almoſt twenty years, and have been exerciſed in the ſame daily, by reading and writing, ſo that I may well ſeeme to bee rid of this wicked opinion, yet notwithſtanding I now and then feele this old filth cleave to my heart, whereby it commeth to paſſe, that I would willingly ſo have to doe with God, that I would bring ſomthing with my ſelfe, becauſe of which hee ſhould give me his grace, nay, it is to bee feared that (as you ſayd) many amongſt us, who have more means of light ordinarily then ever *Luther* or any before him had, who yet notwithſtanding doe either wholy or partly expect juſtification, and acceptation by the works of the Law. *Chof.* Sermon, *pag.* 108.

Ant. Sir, I am verily perſwaded that there be very many in this City of *London*, that are carryed with a blinde prepoſterous zeale after their own good works and well doings, ſecretly ſeeking to become holy, juſt, and righteous before God, by their diligent keeping, and carefull walking in all Gods Commandements, and yet no man can perſwade them that they doe ſo, and truly, Sir, I am verily perſwaded that this our neighbour

bour and friend *Nomista* is one of them?

Evan. Alas! there is a thousand in the world that make a Christ of their works, and here is their undoing, &c. They looke for righteousnesse and acceptation more in the precept then in the promise, in the law then in the Gospel, in working then in believing, and miscarry many poor ignorant souls amongst us, when we bid them obey and doe duties, they can thinke of nothing but working themselves to life, when they are troubled they must lick themselves whole, when wounded they must run to the salve of duties, and stream of performances, and neglect Christ. Nay, it is to be feared, that there bee divers who in words are able to distinguish between the Law and the Gospel, and in their judgements hold and maintain that man is justified by faith, without the works of the Law, and yet in effect and practise, that is to say, in heart and conscience doe otherwise, & there is some touch of this in us all, otherwise we should not be so up and down in our comforts, and believing as we are still, and cast down with every weakenesse as we are. But what say you neighbour *Nomista*, are you guilty of these things thinke you?

Boultons true bounds, *p.* 97.

Pag. 162.

Boultons true bounds, *p.* 97, 98.

Nom. Truly, Sir, I must needs confesse I begin to be somwhat jealous of my selfe that

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I am ſo, and becauſe I deſire your judgement touching my condition, I would intreat you to give me leave to relate it unto you.

Evan. With a very good will.

Nem. Sir, I having bin born & brought up in a Countrey where there was very little preaching, the Lord he knoweth, I lived a great while in ignorance and blindneſſe, and yet becauſe I did often repeat the Lords Prayer, the Apoſtles Creed, and the ten Commandements, and in that I came ſometimes to Divine Service (as they call it) and at *Eaſter* receive the Communion, I thought my condition to bee good, but, at laſt, by means of hearing a zealous and godly Miniſter in this City, not long after my comming hither, I was convinced that my preſent condition was not good, and therefore I went to the ſame Miniſter and told him what I thought of my ſelfe, So hee told mee that I muſt frequent the hearing of Sermons, and keepe the Sabbath very ſtrictly, and leave off ſwearing by my faith and troth, and ſuch like oaths, and beware of lying and all idle words and communication, yea, and ſayd hee, you muſt get good books to read on, as Maſter *Dod* on the Commandements, M. *Boultons* directions for

for comfortable walking with God, Master *Brinsleys* true Watch, and such like, and many such like exhortations and directions he gave me, the which I liked very well of, and therefore endeavoured my selfe to follow them, so I fell to the hearing of the most godly, zealous, and powerfull Preachers that were in this City, and wrote their Sermons after them, and when God gave mee a Family I did pray with them, and instructed them; and repeated Sermons to them, and spent the Lords day in publique and private exercises: and left off my swearing and lying, and idle talking, according to his exhortation in few wordes: I did so reforme my selfe and my life, that whereas before I had been onely carefull to performe the duties of the second Table of the Law, and that to the end I might gain favour and respect from civill honest men, and to avoid the penalty of mans law, or temporall punishment; now I was also carefull to performe the duties required in the first Table of the Law, and that to gaine favour and respect from religious honest men, and to avoid the penalty of Gods Law, even eternall torments in hell. Now when professors of Religion observe this change in me, they came to my house and gave unto mee the right

hand of fellowship, & counted me one of that number. And then I invited godly Ministers to my table, and made much of them, & then with that same *Micah* mentioned in the book of *Judges*, I was perswaded the Lord would *be mercifull unto me because I had gotten a Levite to be my Priest*, in a word, I did now yield such an outward obedience and conformity to both Tables of the Law, that all godly Ministers, and religious honest men that knew me, did thinke very well of mee, counting me to be a very honest man, and a good Christian, and indeed I thought so of my selfe, especially because I had their approbation, and thus I went on bravely a great while, even untill I read in Master *Boultons* works, that the outward righteousnesse of the Scribes and Pharisees was famous in those times, for besides their forbearing and protesting against grosse sins, as murther, theft, adultery, idolatry, and the like, they were frequent and constant in prayer, fasting and almes deeds, so that without question, many of them were perswaded, that their doings would purchase heaven and happinesse, whereupon I concluded, that I had as yet done no more then they, and withall I considered that our Saviour sayth, *Except your righteousnesse* Judg. 9. 18, 19.

Discourse of true happiness, pag. 84.

Matth. 5. 20.

ex-

exceede the righteousnesse of the Scribes and Phariſees, you cannot enter into the Kingdome of God, yea, and I alſo conſidered, that the Apoſtle ſayth, *Hee is not a Jew, that is one outward, but he that is one within, whoſe praiſe is not of men but of God*, Then did I conclude that I was not yet a true Chriſtian, for ſayd I in my heart, I have contented my ſelfe with the praiſe of men, and ſo have loſt all my labour and pains in performing duties, for they have been no better then outſide performances, and therefore they muſt all fall down in a moment. I have not ſerved God with all my heart, and therefore I ſee I muſt either goe farther, or elſe I ſhall never be happie, whereupon I ſet about the keeping of the Law in good earneſt, and laboured to performe duties, not onely outwardly, but alſo inwardly from my heart, I heard, and read, and praid, and laboured to bring my heart, and force my ſoule to every duty, I called upon the Lord in good earneſt, and told him that whatſoever hee would have mee to doe, I would doe it with all my heart, if hee would but ſave my ſoule, and then I alſo tooke notice of the inward corruptions of my heart, the which I had not formerly done, and was carefull to govern my thoughts,

thoughts, to moderate my passions, and to suppresse the motions and risings of lusts, to banish privie pride and speculative, wantonnesse, and all vain and sinfull desires of my heart, and then I thought my selfe not onely an out-side Christian, but also an in-side Christian, and therefore a true Christian indeed, and so I went on comfortably a good while, till I considered that the Law of God requires passive obedience as well as active, and therefore I must bee a sufferer as well as a doer, or else I could not bee a Christian indeed, whereupon I began to bee troubled at my impatience under Gods correcting hand, and at those inward murmurings and discontents which I found in my spirit in time of any outward calamity that befell mee, and then I laboured to bridle my passions and to submit my selfe quietly to the will of God in every condition, and then did I also, as it were, begin to take penance upon my selfe, by abstinence, fasting, and afflicting my soule, and made pittifull lamentations in my prayers, which were sometimes also accompanied with tears, the which I was perswaded the Lord did take notice of and would reward me for it, and then I was

perſwaded that I did keepe the Law in yielding obedience both actively and paſſively, and then was I confident I was a true Chriſtian, untill I conſidered that thoſe *Jewes* of whom the LORD complaynes, *Eſay* 58. did as much as I, and that cauſed mee to feare that all was not right with mee as yet: whereupon I went to another Miniſter, and told him that though I had done thus and thus, and ſuffered thus and thus; yet I was perſwaded that I was in no better a condition then thoſe *Jewes*: ô yes, ſayd hee you are in a better condition then they for they were Hypocrites, and ſerved not GOD with all their hearts as you doe. Then I went home contentedly, and ſo went on in my wonted courſe of doing and ſuffering, and thought all was well with mee untill I bethought my ſelfe that before the time of my converſion, I had beene a tranſgreſſour from the wombe, yea, in the wombe in that I was guilty of *Adams* tranſgreſſion: ſo then I conſidered, that although I kept even with GOD for the time preſent and to come yet that would not free me from the guiltineſſe of that which was done before, whereupon I was much troubled and diſquieted in my minde, then I went

went to a third Minister of Gods holy word, and told him how the case stood with mee: and what I thought of my state and condition, he cheered me up, bidding mee be of good comfort, for howsoever my obedience since my Conversion, would not satisfie for my former sinnes, yet in as much as at my Conversion I had confessed, lamented, deplored, bewayled and forsaken them: God according to his rich mercy and gracious promise had mercifully pardoned and forgiving them. Then I returned home to my house againe, and went to God by earnest Prayer and supplication, and besought him to give mee assurance of the pardon and forgiveneſse of my guiltineſse of *Adams* sinne, and all my actuall transgressions before my Conversion: and as I had endeavoured my self to be a good servant before, so I would still continue in doing my duty most exactly: and so being assured that the Lord had granted this my request, I fell to my busineſse, according to my promise; I heard, I read, I prayed, *I* fasted, *I* mourned, *I* sighed and groned, and watched over my heart, my tongue, and wayes, in all my doings, actions, and dealings both with God and man: Bnt after a while I growing

better acquainted with the ſpiritualneſſe of the Law, and with inward corruptions of mine owne heart, I perceived that I had deceived my ſelfe in thinking that I had kept the Law perfectly, for doe what I could I found many imperfections in my obedience; for I had been and was ſtill ſubject to ſleepineſſe, drouſineſſe, and heavineſſe in prayer and hearing, and ſo in other duties, I failed in the manner of performance of them, and in the end why I perfonned them, ſeeking my ſelfe in every thing I did, and my conſcience told me I failed in my duty to God in this, and in my duty to my neighbour in that, and then I was much troubled again, for I conſidered that the Law of God requireth, and is not ſatisfied without an exact and perfect obedience, and then I went to the ſame Miniſter again, and told him how I had purpoſed, promiſed, ſtriven and endeavoured, as much as poſſibly I could to keepe the Law of God perfectly, and yet by wofull expetience I had found, that I had and did ſtill tranſgreſſe it many ways, and therefore I feared hell and damation.

O! but ſayd hee, doe not feare, for the

the beſt Chriſtians have their failings, and no man keepeth the Law of God perfectly, and therefore goe on and doe as you have done in ſtriving to keepe the Law perfectly, in what you cannot doe God will accept the will for the deed, and wherein you come ſhort, Chriſt will help you out, and this ſatisfied and contented mee very much, ſo I returned home againe and fell to prayer, and told the Lord that now I ſaw I could not yield a perfect obedience to his Law, and yet I would not deſpaire, becauſe I did believe, that what I could not doe Chriſt would doe for mee, and then I did certainly conclude, that I was a Chriſtian indeede, and not before, and ſo have I beene perſwaded ever ſince. And thus, Sir, you ſee I have declared unto you, both how it hath been wieh mee formerly, and how it is with me for the preſent, wherefore I would intreat you to tell me plainly and truly what you think of my condition.

Evan. Why truly I muſt tell you it appears to me by your relation, that you have gone as far in the way of the Covenant of works as the Apoſtle *Paul* did before his converſion, but yet for ought

I ſee you have not gone the right way to the truth of the Goſpell, and therefore I queſtion whether you be as yet come truly to Chriſt.

Neo. Good, Sir, give me leave to ſpeak a few words. By the hearing of your diſcourſe concerning the Covenant of works and the Covenant of grace, I was moved to feare that I was out of the right way, but now having heard my neighbour *Nomiſta* make ſuch an excellent relation, and yet you to queſtion whether hee bee come truly to CHRIST or no, makes me to conclude abſolutely that *I* am far from Chriſt, ſurely if he upon whom the Lord hath beſtowed ſuch excellent gifts and graces, and who hath lived ſuch a godly life, as *I* am ſure he hath done, be not right, then woe be unto me.

Evan. Truly for ought *I* know, you may be in Chriſt before him.

Nom. But *I* pray you, Sir, conſider, that though *I* am now throughly convinced, that till of late *I* went on in the way of the Covenant of works, yet ſeeing that at laſt *I* came to ſee my need of Chriſt, and have verily believed that in what *I* come ſhort of fulfilling the Law, hee will help mee out, me thinks, *I* ſhould be come truly to Chriſt.

Evan.

Evan. Verily *I* doe conceive that this gives you no ſure evidence of your being come truly to Chriſt, then ſome of your ſtrict Papiſts have, for it is the doctrine of the Church of *Rome*, that if a man exerciſe all his power, and doe his beſt to fulfill the Law, then God for Chriſts ſake, will pardon all his infirmities, and ſave his ſoule, and therefore you ſhall ſee many of your Papiſts very ſtrict and zealous in the performance of duties morning and evening, ſo many *Avie-Maries*, and ſo many *Paternoſters*, yea, and many of them doe great deeds of charity, and great works of hoſpitality, and all upon ſuch grounds and to ſuch ends as theſe, the Papiſts (ſayth *Calvin*) cannot abide this ſaying, *by faith alone*, for they think that their own works are in part a cauſe of their ſalvation, and ſo they make a hotch potch and mingle mangle, that is, neither fiſh nor fleſh as men uſe to ſay.

Propoſition, on *Gal.* ſecond, *in oppoſ. pag.* 45.

Nom. But ſtay, Sir, *I* pray, you are miſtaken in me, for though *I* hold that God doth accept of my doing my beſt to fulfill the Law, yet doe *I* not hold with the Papiſts that my doings are meritorious, for *I* believe that God accepts not of what *I* doe, either for the work or workers ſake, but onely for Chriſts ſake.

Evan.

Evan. Yet doe you but ſtill goe hand in hand with the Papiſts, for though they doe hold that their works are meritorious, yet they ſay it is by the merit of Chriſt that they become meritorious, or as ſome of the moderate ſort of them ſay, our works ſprinkled with the bloud of Chriſt become meritorious, but this you are to know, that as the juſtice of GOD requires a perfect obedience, ſo doth it require that this perfect obedience be a perſonall obedience, *viz.* it muſt bee the obedience of one perſon onely, the obedience of two muſt not bee put together, to make up a perfect obedience: So that if you deſire to be juſtified before God, you muſt either bring to him a perfect righteouſneſſe of your own, and wholy renounce Chriſt, or elſe you muſt bring the perfect righteouſneſſe of Chriſt and wholy renounce your own.

Doctor *Downham* of Iuſtification, *p.* 149.

Ant. But believe me, Sir, I would adviſe him to bring Chriſts and wholy renounce his own, as, I thank the Lord, I have done.

Evan. You ſay very well, for indeed the Covenant of Grace terminates it ſelfe onely on Chriſt and his righteouſneſſe, God will have none to have a hand in the juſtification

fication and ſalvation of a ſinner but Chriſt onely, and to ſay as the thing is, neighbour *Nomiſta*, Chriſt Jeſus will either be a whole Saviour, or no Saviour; hee will either ſave you alone, or not ſave you at all, *for among men there is given no other name under heaven, whereby we muſt be ſaved*, ſayth the Apoſtle *Peter:* and Jeſus Chriſt himſelfe ſayth, *I am the way, the truth, and the life, and no man commeth to the father but by mee*, ſo that as *Luther* truly ſayth, beſides this way Chriſt, there is no way but wandering, no verity but hypocriſie, no life but eternall death, and verily ſayth another godly writer, We can neither come to God the Father, bee reconciled unto him, nor have any thing to doe with him, by any other way or means, but onely by Jeſus Chriſt, for we ſhall not any where finde the favour of God, true innocency, righteouſneſſe, ſatisfaction for ſin, help, comfort, life or ſalvation, any where but onely in Jeſus Chriſt, he is the ſumme and centre of all divine and evangelicall truths, and therefore as there is no knowledge or wiſdome ſo excellent, neceſſary or heavenly as the knowledge of Chriſt; (which made the Apoſtle tell the *Corinthians*, that *he determined to know nothing a-*

Acts 4.12.

Iohn 14.6.

On *Gal.* p. 17. Doctor *Vrbanus Regius*, in his expoſition of Chriſts Sermon going to *Emaus*.

1 Cor. 2. 2.

mongſt

mongſt them, but onely Jeſus Chriſt and him crucified) ſo is there nothing to be preached unto men as an object of their faith, or neceſſary element of their ſalvation, which doth not ſome way or other either meet in Chriſt or refer unto Chriſt.

Reynolds on Pſal. 110. p. 1.

Ant. O, Sir, you doe pleaſe me wonderous well in thus attributing all to Chriſt, and ſurely, Sir, though of late you have not been ſo evangelical in your teaching as ſome others in this City (which hath cauſed me to leave off hearing you to hear them) yet have I formerly perceived, and do now alſo perceive, that you have more knowledge of the doctrine of free grace then many other Miniſters in this City have, and to tell you the truth, Sir, it was by your means that I was firſt brought to renounce mine owne righteouſneſſe, and to cleave onely to the righteouſneſſe of JESUS CHRIST, and thus it was. After that I had been a good while a legall profeſſour, *juſt* like my friend *Nomiſta*, and heard none but your legall Preachers, who built me up in works and doings, as they did him, and as their manner is: At laſt a familiar acquaintance of mine who had ſome knowledge of the doctrine of free grace, did commend you for an excellent Preacher, &

at

at last prevailed with me to goe with him to hear you, and your text that day, I wel remember was, *Tit.*3.5. *Not by the works of righteousnesse that we had done, but according to his own mercie he saved us*, whence you observed and plainly proved, that mans own righteousnesse had no hand in his justification and salvation, whereupon you dehorted us from putting any confidence in our own works and doings, and exhorted us, by faith to lay hold upon the righteousnesse of Jesus Christ onely, at the hearing whereof, it pleased the Lord so to work upon mee, that I plainly perceived that there was no need at all of my works and doings, nor nothing else, but only to believe in Jesus Christ, & indeed my heart did assent unto it immediately, so that I went home with abundance of peace and joy in believing, and gave thanks to the Lord, for that he had set my soule at liberty, from such a sore bondage as I had been under, and I told all my acquaintance what a slavish life I had lived in being under the Law, for if I did commit any sin, I was presently troubled & disquieted in my cōscience, & could have no peace til I had made humble confession thereof unto God, craved pardon and forgivenes, & promised amendment but now I told them that whatsoever sins I did

did commit, I was no whit troubled at them, nor indeed am not to this day, for I do verily believe, that God for Christs sake hath freely and fully pardoned all my sins, both past, present, and to come; so that I am confident that what sin or sins soever I commit, they shall never be layd to my charge, being very well assured that I am so perfectly clothed with the robes of Christs righteousnesse, that God can see no sin in me at all: And therefore, now I can rejoyce evermore in Christ, as the Apostle exhorts mee, and live merrily though I be never so vile or sinfull a creature, and indeed, I pitty them, that are in the same slavish condition that I was in, and would have them to believe, as I have done, that so they may rejoyce with mee in Christ: And thus, Sir, you see I have declared unto you my condition; and therefore I would intreat you to tell me what you think of me.

Evan. There is in this City, at this day, much talk about *Antinomians*; and though I hope there be but few that doe justly deserve that title, (yet I pray) give me leave to tell you, that I feare mee I may say unto you in this case, as it was once said unto *Peter* in another case; *Surely thou art one of them, for thy speech bewrayeth thee.* And therefore

Matth. 26. 73.

to

to tell you truly, I make some question whether you have truly believed in Christ, for all your confidence: And indeed I am the rather moved to question it, by calling to minde that *as I have heard your conversation is not such as becommeth the Gospell of Christ:* Phil. 1. 27.

Ant. Why, Sir, do you think it is possible for a man to have such peace and joy in Christ as I have had, and I thanke the Lord have still, and not to have truly believed in Christ?

Evan. Yea, indeed, I think it is possible, for doth not our Saviour tell us, *that those hearers whom hee resembles to the stony ground, immediatly received the word with joy, and yet had no root in themselves,* and so indeed were not true believers. And doth not the Apostle give us to understand, *that as there is a forme of godlines without the power of godlinesse:* so there is a forme of faith without the power of faith. And therefore he prayes that God would grant unto the *Thessalonians the worke of faith with power.* And as the same Apostle gives us to understand, *there is a faith that is not fained,* so doubtlesse, there is a faith that is fained: And surely, when our Saviour sayth; *Marke 4. 26, 27, 28. The kingdome of God is as if a man should cast seed into the ground, and should*

Mark 4. 15. 2 Tim. 3. 5. 2 Thess. 1. 11. 1 Tim. 1. 5.

should sleepe and rise night and day, and the seed should spring up and grow hee knoweth not how, first the blade, then the eare, after that the full corn in the eare, he giveth us to understand that true faith is produced by the secret power of God by little and little, so that somtimes a true believer himselfe, neither knows the time when, nor the manner how it was wrought, so that we may perceive that true faith is not ordinarily begun, increased and finished all in a moment, as, it seems, yours was, but groweth by degrees according to that of the Apostle *Rom.* 1. 17. *The righteousnesse of God is revealed from faith to faith*, that is, from one degree of faith to another, from a weake faith to a stro g faith, from faith beginning to faith increasing towards perfection, or from faith of adherence, to faith of assurance, but so was not yours, and again, true faith according to the measure of it, produceth holinesse of life, but it seems yours doth not so, and therefore though you have had, and have still much peace and joy, yet that is no infallible signe that your faith is true, for a man may have great raptures, yea, he may have great joy, as if he were lift up into the third heaven, and have a great and strong perswasion that his estate is good, and yet be but an hy-

Diodat on the Text.

Wilson on the Romans, *p.* 17.

Doctor *Preston* of Faith, *pag.* 86.

hypocrite for all that, and therefore I beſeech you in the words of the Apoſtle, *Examine your ſelfe whether you be in the faith, prove your own ſelfe, know you not your own ſelfe how that Jeſus Chriſt is in you, except you be a reprobate: And if Chriſt bee in you, the body is dead becauſe of ſin, but the Spirit is life becauſe of righteouſneſſe.* 2 Cor. 13. 5. Rom. 8. 10.

Ant. But, Sir, if my friend *Nomiſta* went wrong in ſeeking to be juſtified by the works of the Law, then, me thinks, I ſhould have gone right in ſeeking to be juſtified by faith, and yet you ſpeake as if wee had both gone wrong.

Evan. I remember *Luther* ſayth, that in his time, if they taught in a Sermon that ſalvation conſiſted not in our works or life, but in the gift of God, ſome men took occaſion thence to be ſlow to good works, and to live a diſhoneſt life, and if they preached of a godly and honeſt life, others did by and by furiouſly attempt to build ladders to heaven: And moreover, hee ſayth, that in the year, 1525, there were ſome fantaſticall ſpirits that ſtirred up the ruſticall people to ſedition, ſaying, that the freedome of the Goſpel giveth liberty to all men from all manner of Laws, and there were others that did attribute the force of juſtification to the Law. *Chof.* Sermon. *Pag.* 65. *Luther* on Gal. *pag.* 170.

Now

Now, sayth he, both these sorts offend against the Law, the one on the right hand, who would be justified by the Law, and the other on the left hand, who would be clean delivered from the Law. Now I suppose this saying of *Luthers*, may bee fitly applyed to you two, for it appears to me, friend *Antinomista* that you have offended on the left hand, in not walking according to the matter of the Law, and it is evident to mee neighbour *Nomista*, that you have offended on the right hand, in seeking to be justified by your obedience to it.

Nom. But, Sir, if seeking of justification by the works of the Law be an error, yet it seemeth, that by *Luthers* own confession, it is but an error on the right hand.

Evan. But yet I tell you it is such an error, that by the Apostle *Pauls* own confession, so far forth as any man is guilty of it, *He makes his services his Saviours, and rejects the grace of God, and makes the death of Christ of none effect, and perverteth the Lords intention, both in giving the Law, and in giving the Gospel, and keeps himselfe under the curse of the Law, and maketh himself the sonne of a bond-woman, a servant, yea, and a slave, and hinders himselfe in the course of well doing*, and in short, he goeth about an impossible thing, and so loseth all his labour.

Gal. 5.4.
Gal. 3.19.
Gal. 1.7.
Gal. 3.10.
Gal. 4.25.
Gal. 5.7.
Gal. 3.11.

Nom.

Nom. Why then, Sir, it should seeme, that all my seeking to please God by my good works, all my strict walking according to the Law, and all my honest course of life, hath rather done mee hurt then good.

Evan. The Apostle sayth; that *without faith it is impossible to please God*, that is, sayth *Calvin*, Whatsoever a man, thinketh, purposeth, or doeth, before hee be reconciled to God by faith in Christ is accursed, and not onely of no value to righteousnesse, but of certain deserving to damnation; so that sayth *Luther*, Whosoever goeth about to please God with works, going before faith, goeth about to please God with sin, which is nothing else but to heap sin upon sin, to mock God and to provoke him to wrath: nay, sayth the same *Luther*, in another place, If thou beest without Christ thy wisdome is double foolishnesse, thy righteousnesse is double sin and iniquity, and therefore though you have walked very strictly according to the Law, and led an honest life, yet if you have rested and put confidence therein, and so come short of Christ, then hath it indeed rather done you hurt then good. For sayth a godly writer, vertuous life, according to the light of nature, turneth a man farther

Heb. 11. 6. Instit. *pag.* 370.

On Gal.

On *Gal. p.* 25.

Ball on the Covenant, *pag.* 338.

off from God, if he add not thereto the effectuall working of his Spirit, and sayth *Luther*, they which have respect onely to an honest life, it were better for them to be adulterers, and adultereſſes, and to wallow in the mire: And ſurely for this cauſe it is that our Saviour tels the ſtrict Scribes and Phariſees, who ſought juſtification by works, and rejected Chriſt, that Publicans and harlots ſhould enter into the Kingdome of God before them. And for this cauſe it was that I ſayd, for ought I know my neighbour *Neophytus* might bee in Chriſt before you.

Chaſ. Sermon, *Pag.* 65.

Matth. 21. 31.

Nom. But howcan that be? when as you know he hath confeſſed that he is ignorant and full of corruption, and comes far ſhort of me in gifts and graces.

Evan. Becauſe as the Phariſee had more to doe before he could come at Chriſt then the Publican had; ſo, I conceive, you have more to doe then he hath.

Nom. Why, Sir, I pray you, what have I to doe, or what would you adviſe me to doe, for truly I would be contented to bee ruled by you?

Evan. Why that which you have to doe before you can come at Chriſt, is to undoe all that ever you have done already, that

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is to ſay, whereas you have endeavoured to travail towards heaven by the way of the Covenant of works, and ſo have gone a wrong way, you muſt goe quite back again all the way you have gone, before you can tread one ſtep in the right way. And whereas you have attempted to build up the ruines of old *Adam*, and that upon your ſelfe, and ſo like a fooliſh builder to build a tottering houſe upon the ſands, you muſt throw down and utterly demoliſh all that building, and not leave a ſtone upon a ſtone, before you can begin to build anew, and whereas you have conceived that there is a ſufficiencie in your ſelfe to juſtifie and ſave your ſelfe, you muſt conclude that in that caſe, there is not onely in you an inſufficiencie, but alſo a non-ſufficiencie, yea, and that ſufficiencie that ſeemed to be in you, to bee your loſſe, in plain termes, you muſt deny your ſelfe, as our Saviour ſayth, *Matthew* 16. 24. That is, You muſt utterly renounce all that ever you are, and all that ever you have done, All your knowledge and gifts, all your hearing, reading, praying, faſting, weeping and mourning, all your wandring in the way of works, and ſtrict walking muſt fall

to the ground in a moment, briefly, whatsoever you have counted gain to you in the case of Justification, you must now with the Apostle *Paul*, *count losse for* CHRIST, and judge it to be dung, that you may win CHRIST, and be found in Him, not having your own righteousnesse which is of the Law, but that which is through the faith of Christ, the righteousnesse which is of God by faith.

Philip. 3. 7, 8, 9.

Neo. O, but, Sir, What would you advise me to doe?

Evan. Why man? what ayleth you?

Neo. Why, Sir, as you have been pleased to heare them two to declare their condition unto you, so I beseech you, to give me leave to doe the same, and then you will perceive how it is with me. Sir, not long since, it pleased the Lord to visit me with a great fit of sicknesse, so that indeed, both in mine own judgement, and in the judgement of all that came to visite mee, I was sick unto death, whereupon I began to consider, whither my soule was to goe, after its departure out of my body, and I thought with my selfe that there was but two places, heaven and hell, and therefore it must needs goe to one of them, then my wicked and sinfull life, which indeed, I had

lived

lived came into my minde, which cauſed me to conclude, that hell was the place provided for it, which cauſed me to bee very fearfull, and to bee very ſorry that I had ſo lived, and deſired of the Lord to let me live a little longer, and I would not faile to reforme my life, and amend my ways, and the Lord was pleaſed to grant mee my deſire; ſince which time, though indeed tis true, I have not lived ſo wickedly as formerly I had done, yet alas, I have come far ſhort of that godly and religious life which I ſee other men live, and eſpecially this my neighbour *Nomiſta*, and yet you ſeem to conceive that he is not in a good condition, and therefore ſurely I muſt needs be in a miſerable condition, alas, Sir, what doe you thinke will become of me?

Evan. I doe perceive that although wee have by the Lords aſſiſtance our comming together, opened and cleered the new and living way to eternall life, yet the Lord hath not been pleaſed to open your eyes to ſee it, ſo that you would ſtill be going thither the old and naturall way, and therefore as a further means to diſcover it to you, I pray you conſider that although in the making of the covenant of works at the firſt, God was one party and man another, yet in making it the ſecond time, God was on both ſides.

God simply considered in his essence, is the party opposite to man, and God the second Person having taken upon him to bee incarnate and to worke mans redemption, was on mans side, and takes part with man that hee may reconcile him to God by bearing mans sins, and satisfying Gods justice for them, and Christ payed God till hee sayd, *Hee had enough, Hee was fully satisfied, fully contented.* Matth. 3. 17.

Whereupon all Christs people were given to him in their election. *Ephes.* 1. 4. *Thine they were* (sayth Christ) *and thou gavest them mee. John* 17. 6. *Hee*, sayth the Father, *loveth the Sonne, and hath given all things into his hands, John* 8. 35. that is, hee hath intrusted him with the œconomie and actuall administration of that power in the Church, which originally belonged to himselfe, and hence it is that Christ also sayth, *the Father judgeth no man, but hath committed all judgement to his Sonne, John* 5. 22. so that the Covenant for life and salvation, since the fall, is not that Covenant of works, that was betwixt God and Christ, for none of Christs are to have to doe with that but Christ onely, but the Covenant of life and salvation Reynolds on Psal. 110. p. 7.

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is that Covenant of grace, that is betwixt Christ and his, and in that Covenant there is not any condition or law to bee performed on mans part, by himselfe, no, there is no more for him to doe, but onely to know and believe, that Christ hath done all for him, wherefore my dear neighbour *Neophytus*, I beseech you bee perswaded, that here you are to worke nothing, here you are to doe nothing, here you are to render nothing unto God, but onely receive the treasure which is Jesus Christ, and apprehend him in your heart by faith, although you be never so great a sinner, and so shall you obtain forgivenesse of sinnes, righteousnesse and eternall happinesse, not as an agent, but as a patient, not by doing but by receiving, nothing here commeth betwixt but faith onely, apprehending Christ in the promise; this then is perfect righteousnesse, to heare nothing, to know nothing, to doe nothing of the Law or works. but onely to know and believe that Jesus Christ is now gon to the Father, and sitteth at his right hand, not as a Judge, *But is made unto you of God, wisdome, righteousnesse, sanctification and redemption*, wherefore, sayth the Apostle, *Believe on the Lord Jesus Christ and thou shalt be saved.*

Luther on Gal. p. 69, 194.

Acts 16.31.

Neo. But, Sir, hath ſuch a one as I any warrant to believe in Chriſt?

Culverwell of Faith, *pag.* 15.

Evan. I beſeech you conſider, that God the Father as he is in his Sonne Jeſus Chriſt, moved with nothing but with his free love to mankinde loſt, hath made a deed of gift and grant unto them all, that whoſoever of them all ſhall believe in this his Sonne, ſhall not periſh, but have eternall life, and hence it was that Jeſus Chriſt himſelfe ſayd unto his Diſciples, *Mat.* 16. 15. *Goe and preach the Goſpel to every creature under heaven*, that is, goe and tell every man, without exception, that here is good news for him, Chriſt is dead for him, and if he will take him and accept of his righteouſneſſe hee ſhall have him. Therefore ſayth a godly writer, for as much as the holy Scripture ſpeaketh to all in generall, none of us ought to diſtruſt himſelfe, but believe that it doth belong particularly to himſelfe, and to the end that this poynt wherein lyeth and conſiſteth the whole myſtery of our holy faith, may be underſtood the better, let us put the caſe, that ſome good and holy King ſhould cauſe a proclamation to bee made through his whole Kingdome by the ſound of a Trumpet, that all rebels and baniſhed men, ſhall ſafely return home to their houſes, be-

John 3. 16.

Doctor *Preſton* of Faith, *pag.* 8.

In a little book called the benefit of *Chriſts* death.

cauſe

cause that at the suit and desart of some dear friend of theirs, it hath pleased the King to pardon them, certainly none of these rebels ought to doubt but that he shall obtain true pardon for his rebellion, and so return home and live under the shadow of that gracious King: even so our good King the Lord of Heaven and Earth hath for the obedience and desart of our good brother Jesus Christ, pardoned us all our sinnes, and made a Proclamation throughout the whole world, that every one of us may safely returne to God in Jesus Christ, wherefore, I beseech you, make no doubt of it, but draw neere with a true heart in full assurance of faith. Heb. 10. 22.

Neo. O! but, Sir, in this similitude the case is not alike, for when an earthly King sendeth forth such a Proclamation, it may be thought that he doth indeed intend to pardon all, but it cannot bee thought that the King of heaven doth so, for doth not the Scripture say, that *some men are ordained before to condemnation*, and doth not Christ himselfe say, that *many are called, but few are choosen*, and therefore it may be I am one of them that are ordained to condemnation, and therefore, though I be called, I shall never be choosen, and so shall not be saved. Iude verse 4. Matth. 22. 14.

Evi-

Evan. I beſeech you to conſider that although ſome men bee ordayned to condemnation, yet ſo long as the Lord hath concealed their names, and not ſet a marke of reprobation upon any man in particular; but offers the pardon generally to all without having any reſpect eyther to election or reprobation: ſurely it is great folly in any man to ſay it may bee I am not elected, and therefore ſhall not have benefit by it, and therefore I will not accept of it nor come in, for it ſhould rather move every man to
2 Pet. 1. 10. give diligence *to make his calling and election ſure*, by believing it, for feare we come ſhort of it, according to that of
Heb. 4. 1. the Apoſtle, *Let us therefore feare, leaſt a promiſe being left us of entring into his reſt, any of us ſhould ſeeme to come ſhort of it*: Wherefore, I beſeech you, doe not you ſay it may bee I am not elected, and therefore I will not believe in Chriſt,
Poore doubting Chriſtian, pag. 69. but rather ſay I doe believe in Chriſt, and therefore, I am ſure I am elected, and check your own heart, for medling with Gods ſecrets, and prying into his hidden counſell, and goe no more beyond your bounds, as you have done in this point, for election and reprobation is a ſecret,

and

and the Scriptures tels us, *That ſecret things belong unto God, but thoſe things that are revealed belong unto us:* Now, this is Gods revealed will, for indeed it is his expreſſe command, *That you ſhould believe on the name of his Son, and it is his promiſe, that if you believe you ſhall not periſh, but have everlaſting life:* Wherefore, you having ſo good a warrant as GODS command, and ſo good an encouragement as his promiſe, doe your duty, and by the doing thereof you may put it out of queſtion, and bee ſure that you are one of Gods Elect: Say then, I beſeech you, with a firme faith, the righteouſneſſe of Jeſus Chriſt belongs to all that believe; but I believe and therefore it belongs to me, yea, and ſay with PAUL, *I live by faith in the Son of God who loved me, and gave himſelfe for mee.* Hee ſaw in mee (ſayth *Luther*, on the Text) nothing but wickedneſſe going aſtray, and flying from him, yet this good Lord had mercy on mee, and of his meere mercy hee loved mee; yea, ſo loved mee, that hee gave himſelfe for mee, (who is this mee) even I wretched and damnable ſinner was ſo deerly beloved of the Son of God, that hee

Deut. 29. 29.

1 Iohn 3. 23.

Doctor *Sibs* Souls conflict *Pag.* 621.

Gal. 2. 20.

hee gave himselfe for mee, ô print this word me in your heart, and apply it to your own self, not doubting but that you are one of those to whom this me belongeth.

Neo. But may such a vile and sinfull wretch as I am be perswaded that God commands me to believe, and that hee hath made a promise to me?

Evan. Why doe you make a question where there is none to be made, Goe, sayth Christ, and preach the Gospel to every creature under Heaven, that is, go tell every man, without exception, whatsoever his sins be, whatsoever his rebellions be, goe and tell him these glad tydings, that if hee will come in, I will accept of him, his sins shall bee forgiven him, and hee shall bee saved, if hee will come in and take mee, and receive mee, I will be his loving husband, and hee shall bee mine owne deare Spouse: let mee therefore say unto you in the words of the Apostle, *Now then, I as an Ambassadour for Christ, as though GOD did beseech you by mee, I pray you in Christs stead, be yee reconciled unto God, for hee hath made him to be sin for you, who knew no sin, that you might be made the righteousnesse of God in him.*

Doctor *Preston* of love, pag. 146.

2 Cor. 5. 20, 21.

Neo. But doe you say, Sir, that

if

if I believe, I ſhall bee eſpouſed unto Chriſt?

Evan. Yea, indeed, ſhall you, for faith coupleth the ſoul with Chriſt, even as the Spouſe with her husband, by which means Chriſt and the ſoule are made one: for as in corporall marriage man and wife are made one fleſh, even ſo in this ſpirituall and myſticall marriage Chriſt and his Spouſe are made one ſpirit, and this marriage of all others is moſt perfect and abſolutely accompliſhed betweene them for the marriage between man and wife, is but a ſlender figure of this union, wherefore, I beſeech you, to believe it, and then you ſhall be ſure to enjoy it. *Rouſe* myſtic Mariage, *p.* Chriſtian L berty, *p.*21.

Neo. Surely, Sir, if *David* ſayd, *ſeemeth it to you a light thing to be an earthly Kings ſon-in-law, ſeeing that I am a poore man, and lightly eſteemed:* then ſurely I have much more cauſe to ſay, ſeemeth it to you a light thing to bee a heavenly Kings daughter-in-law, ſeeing that I am ſuch a poor ſinfull wretch: ſurely, Sir, I cannot be perſwaded to believe it. 1 Sam.18.23.

Evan. Alas, man, how much are you miſtaken, for you look upon God and upon your ſelf, with the eye of reaſon, and ſo ſtanding in relation to each other, according to the

the tenour of the Covenant of Works, whereas you being now in the caſe of Juſtification and Reconciliation, you are to looke both upon God and upon your ſelfe with the eye of faith, and ſo ſtanding in relation to each other, according to the tenour of the Covenant of grace: for ſayth the Apoſtle; *God was in Chriſt, reconciling the world unto himſelfe, not imputing their ſinnes unto them*, as if hee had ſayd, becauſe as God ſtands in relation to man according to the tenour of the Covenant of works, and ſo out of Chriſt, hee could not without prejudice to his juſtice be reconciled unto them, nor have any thing to doe with them, otherwiſe then in wrath and indignation; therefore, to the intent, that juſtice and mercy might meet together, aud righteouſneſſe and peace might embrace each other, and ſo God ſtand in relation to man, according to the tenour of the Covenaut of Grace, hee put himſelfe into his Son Jeſus Chriſt, and ſhrowded himſelf there, that ſo hee might ſpeake peace to his people. Sweetly ſayth *Luther*, becauſe the nature of God was otherwiſe higher then that wee are able to attayne unto it; therefore hath hee humbled himſelfe to us

2 Cor. 5. 19.

Chef. Sermon, *pag.* 299.

and

and taken our nature upon him, and ſo put himſelfe into Chriſt, here hee looketh for us, here he will receive us, and hee that ſeeketh him here ſhall finde him: *This*, ſayth God the Father, *is my well beloved Sonne in whom I am well pleaſed*, *Mat.* 3. 17. whereupon the ſame *Luther* ſayth in another place, We muſt not thinke and perſwade our ſelves that this voice came from heaven for Chriſts own ſake, but for our ſakes, even as Chriſt himſelfe ſayth, *John* 12. 30. *This voyce came not becauſe of mee, but for your ſakes*, the truth is, Chriſt had no need that it ſhould be ſayd unto him, this is my well beloved ſonne, he knew that from all eternity, and that he ſhould ſtill ſo remain though theſe words had not beene ſpoken from heaven, therefore by theſe words, God the Father in Chriſt his Sonne, cheereth the hearts of poore ſinners, and greatly delighteth them with ſingular comfort and heavenly ſweetneſſe, aſſuring them, that whoſoever is married unto Chriſt, and ſo in him by faith, hee is as acceptable to God the Father, as Chriſt himſelfe, according to that of the Apoſtle, *Hee hath made us acceptable in his beloved*, whereſore, if you would bee acceptable to God, and bee made his deare childe, then by faith cleave unto his beloved

Choſ. Sermon, *pag.* 31, 32, 33.

Epheſ. 1. 6.

Sonne

Sonne Christ, and hang about his neck, yea, and creepe into his bosome, and so shall the love and favour of God be as deeply insinuated into you, as it is into Christ himselfe, and so shall God the Father, together with his beloved Sonne, wholy possesse you, and be possessed of you, and so God, and Christ, and you shall become one entire thing, according to Christs prayer, *That they may bee one in us, as thou and I are one*, and by this means may you have sufficient ground and warrant to say (in the matter of reconciliation with God at any time, whensoever you are disputing with your selfe, how God is to be found that justifieth and saveth sinners) I know no other God, neither will I know any other God besides this God that came dow from heaven, and clothed himselfe with my flesh, unto whom all power is given, both in heaven and in earth, Who is my Judge, *For the father judgeth no man, but hath committed all judgement to the Sonne*, so that Christ may doe with mee whatsoever him liketh, and determine of mee according to his own minde, and I am sure hee hath sayd, *Hee came not to judge the World, but to save the World*, and therefore I doe believe that hee will save mee.

Iohn 11.21. *Luther* on *Gal. pag.* 17. Iohn 5.22. Iohn 12.17.

Neo.

Nev. Indeed, Sir, if I were so holy and so righteous as some men are, and had such power over my sins and corruptions as some men have, then I could easily believe it, but (alas) I am so sinfull, and so unworthy a wretch, that I dare not presume to believe that Christ will accept of me, so as to justifie and save me.

Evan. Alas man, in thus saying, you doe seem to contradict and gainsay, both the Apostle *Paul*, and our Lord Jesus Christ himself, and that against your owne soule. For, whereas the Apostle *Paul* saith, *That Christ Jesus came into the world to save sinners*, and doth justifie the ungodly: Why, you seem to hold, & do in effect say, that Christ Jesus came into the world to save the righteous, & to justifie the godly: and whereas our Saviour sayth, *The whole need not the Physitian, but the sick, and that hee came not to call the righteous, but sinners to repentance.* Why you seem to hold, and do in effect say, That the sick need not the Physitian but the whole, and that he came not to call sinners, but the righteous to repentance. And, indeed, in so saying, you seem to conceive that Christs Spouse must be purified, washed and clensed from all her filthines, & adorned with a rich robe of righteousnesse before he wil accept of her, whereas hee himselfe saith unto her, *As*

1 Tim. 1. 15. Rom. 4. 5.

Matth. 9. 12.

Ezek.16.4,5,8. *for thy nativity in the day that thou wast born, thy navel was not cut, neither wast thou washed with water to supple thee, thou wast not swadled at all, nor salted at all, no eye pitied thee to doe any of these things unto thee: but when I passed by thee, and looked upon thee, behold, thy time was a time of love, and I spread my skirt over thee, and covered thy nakednesse: yea, and I sware unto thee, and entred into covenant with thee, and thou becamest mine.*

Hos.2.19. *And I will marry thee unto me for ever, yea, I will marry thee unto me in righteousnes and in judgment, and in mercy and compassion:* Wherefore, I beseech you, revoke this your erroneous opinion, and contradict the word of truth no longer, but conclude for a certainty, that it is not the righteous and godly man, but the sinfull and ungodly man that Christ came to call, justifie and save, so that if you were a righteous and godly man, you were neyther capable of Calling, Justification, or Salvation by Christ, but being a sinfull and ungodly man, I will say unto you, as the people sayd *unto blinde* Bartime, *Be of*

Mark 10.49. *good comfort, arise, he calleth you,* and will justifie and save you; goe then unto him, I beseech you, and if he come and meet you by the way (as his manner is) then do not you unadvisedly say with *Peter, Depart from me,*

Luke 5.8. *for I am a sinfull man; O Lord!* but say in plain

plain terms, O come unto me, for I am a sinfull man, O Lord! yea, go on further with your speech, and say as *Luther* bids you, Most gracious Jesu, and sweet Christ, I am a miserable poor sinner, and therefore do judge my self unworthy of thy grace; but yet I having learned from thy word, that thy salvation belongeth to such a one, therefore do I come unto thee to claime that right which through thy gracious promise belongeth unto me, assure your selfe that Jesus Christ requires no portion with his spouse, no verily he requires nothing with her but meere poverty, *the rich he sends empty away*: but the poore are by him enriched, and indeed, sayth *Luther*, The more miserable, sinfull and distressed a man doth feele himself, and judge himself to be, the more willing will Christ be to receive him, and relieve him, so that, sayth he, In judging thy self unworthy, thou doest thereby become truly worthy: and so indeed hast gotten a greater occasion of coming unto him: Wherefore in the words of the Apostle, *I do exhort you and beseech you to come boldly unto the throne of grace, that you may obtain mercie and finde grace to help in time of need.* *Chos.* Ser. p. 17. Luke 1. 52. *Chos.* Ser. p. 81. Heb. 4. 6.

Neo. But truly Sir, my heart doth as it were even tremble within mee to thinke of comming unto Christ after such a manner, and surely, Sir, if I should come so boldly

to Christ, and speake after such a manner it, would be but pride and presumption in mee.

Evan. Indeed, if you should be incouraged to come to Christ, and speak thus unto him, because of any godlinesse, righteousnesse, or worthinesse that you conceive to be in you, that were proud presumption indeed; but for you to come to Christ by believing that hee will accept of you, justifie and save you freely by his grace, according to his own gracious promise: this is no proud presumption at all, for Christ having tendred it and offered it unto you freely, believe it man, it is neyther pride nor presumption, but true humility of heart to take what Christ offereth you.

Hookers poore doubt. Christ. pag. 108.

Nom. But by your favour, Sir, I pray you give mee leave to speake a word by the way, I know my Neighbour *Neophytus*, it may be better then you do, yet do I not intend to charge him with any sin, otherways then by way of supposition as thus: Suppose hee hath been guilty of the committing of grosse and grievous sins, will Christ accept of him, and justifie and save him for all that?

Evan. Yea, indeed, for there is no limitation of Gods grace in Jesus Christ, except the sin against the holy Ghost; *Christ stands at the doore and knocks*, and if any cruell murdering *Manasses*, or any persecuting and blas-

Revel. 3. 20.

blaſpheming *Saul*, or any adulterous *Magdalen* will open unto him, he will come in and bring comfort with him, and will ſup with him, ſeeke from one end of the Heavens to the other. (ſayth Evangelicall *Hooker*) turne all the Bible over, and ſee if the words of Chriſt be not true, *him that commeth unto me, I will in no wiſe caſt out.* 1 Tim.1.13. Poore doubt. Chriſt.p.132. Iohn 6.37.

Nom. Why then, Sir, it ſeems you hold that the vileſt ſinner in the world ought not to be diſcouraged from believing in Chriſt, becauſe of his ſins.

Evan. Surely if Chriſt came into the world to ſeek, and call, and ſave ſinners, and to juſtifie the ungodly, as you have heard, and if the more ſinfull, miſerable and diſtreſſed a man doth jndge himſelf to be, the more willing Chriſt is to receive him, and relieve him: then I ſee no reaſon why the vileſt ſinner ſhould be diſcouraged from believing on the name of Chriſt becauſe of his ſins, nay, let me ſay more, the greater any mans ſins are eyther in number or nature: the more haſt hee ſhould make to come unto Chriſt, and to ſay with *David, for thy name ſake, ô Lord! pardon mine iniquitie for it is great.* Pſal.25.11.

Ant. Surely, Sir, if my friend *Neophytus* did rightly conſider theſe things, and were aſſuredly perſwaded of the truth of them, me thinks, hee ſhould not be ſo backward from

comming unto Christ by believing on his name, as he is, for if the greatnesse of his sins should be so far from hindring his coming to Christ, that they should further it, then I know not what should hinder him.

Evan. You speak very truly indeed, and therefore, I beseech you, Neighbour *Neophytus*, consider seriously of it, and let neither Satan the accuser of the brethren, nor your own accusing conscience joyning with him, hinder you any longer from Christ: for, what though they should accuse you of pride, infidelity, coveteousnesse, lust, anger, envie and hypocrisie; yea, what though they should accuse you of whoredome, theft and drunkennesse, and many the like, yet doe what they can, they can make no worse a man of you then a sinner, or the chiefe of sinners, or an ungodly person, and so consequently such a one as Christ came to justifie and save, so that in very deed, if you rightly consider it, they doe you more good then hurt hereby, and therefore I beseech you, in all such cases, or conflicts, take the counsell of *Luther*, who saith, when thy conscience is throughly affraid with the remembrance of thy sins past, and the Devill assayleth thee with great violence, going about to overwhelme thee, with heaps, floods, and whole seas of sins, to terrifie thee and to draw thee from

from Christ, then arme thy selfe with such sentences as these, Christ the Sonne of God was given, not for the holy, righteous, worthy, and such as were his friends, but for the wicked sinners, for the unworthy, and for his enemies, wherefore if the Devill say thou art a sinner, and therefore must be damned, then answer you and say, because thou saist I am a sinner, therefore will I be righteous and saved, and if he say, nay, sinners must be damned, then answer you and say, no, for I flie to Christ, who hath given himselfe for my sins, and therefore in that thou saist I am a sinner, thou giveſt me armour and weapon against thy selfe, that with thy own sword I may cut thy throat, and tread thee under my feet, and thus you see it is the judgement of *Luther*, that your sins should rather drive you to Christ then keep you from him, On *Gal.* p. 20, 21.

Nom. But, Sir, suppose he hath not as yet either humbled himselfe, or repented for his great and many sins, hath he any warrant to come to Christ till he hath done so.

Eva. I see you have not yet quite thrown down your tottering building, you still conceive that man himselfe must doe something in the case of justification, you thinke he must bring some money in his hand to buy his salvation, but I beseech you consider, that as I have often told you, Gods Covenant in

Christ is a Covenant of Grace, and so every way a free Covenant, and therefore he makes a generall proclamation saying, *Ho, every one that thirsteth, come ye to the waters, and he that hath no money: come ye buy, and eat, yea, come buy wine and milke without money, and without price.* This you see is the condition, (buy wine and milke) that is grace and salvation, (without money) that is, without any sufficiencie of your own, and the Lord saith, in his Word in divers places, that he justifieth his children before they repent or truly humble themselves, or doe any work of righteousnesse, the truth is, it is onely required that a man come with the hand of faith, and receive Christ without any thing else at all.

Isai. 55. 1.

Hookers poor doubting Christian. *pag.* 151.

Cornwell, on Gospel repentance, *p.* 6.

Nom. But, Sir, Though I conceive that we are to bring this money of humiliation and repentance to Christ, yet doe I not conceive it is to tender unto him for a price, but onely for him to look upon, as that with which he hath appointed those to be qualified withall that come unto him.

Eva. I, but yet so long as Christ hath said you must come without it, and onely *encline your eare, and heare, and your souls shall live:* and that by hearing that, *he will make an everlasting Covenant with you, even the sure mercies of David*, me thinks, you should

Isai. 55. 3.

per-

perceive that Christ doth thereby call you from the ways of repentance and humiliation and works of righteousnesse in the case of justification, and to pitch directly and immediately upon the free Covenant of Grace.

Cornwell, on Gospel repentance. *p.* 21.

Nom. But Sir, as I conceive, the Scripture holds forth that the Lord hath appointed repentance to goe before faith, for is it not said, *Marke* 1.15. *Repent ye, and believe the Gospel.*

Evan. Indeed, somtimes the name of repentance is given to those preparatory beginnings and introductories thereof, which are those legall fits of fear and terrour, which are both in nature and time before faith, and truly all that repentance that goes before faith in Christ can be no other, for evangelicall repentance being a fruit of faith in Christ, cannot be before faith in Christ.

Dike, of repentance. *p.* 11.

Nom. Then Sir, it seems you hold that he that believes in Christ doth also truly repent.

Evan. Yea, indeed, though I hold not that evangelical repentance is an antecedent of faith in Christ, yet I hold it is a consequent, though I hold not that it goes before faith, yet I hold that it follows after.

Nom. But yet, Sir, it seemes you hold that those preparatory beginnings of repentance, which you call legall fits of feare and terrour

terrour do goe before faith in Christ.

Evan. Yea, indeed, I doe conceive that ordinarily, and in some measure they do.

Nom. Ordinarily say you Sir, why, are they not in all?

Evan. No, indeed, for some doubtlesse are like unto *Zacheus* and *Lydia*, who received Christ, and were received of him (as it is vetily thought) without any measure of them.

Luke 19.6. Acts 16.14.

Nom. And have not all those that have them, a like measure of them?

Evan. O no, there is a great difference in the measure, for some do but as it were sip of the cup, and others doe as it were drinke the very dregs; whereby wee may perceive, that though it be necessary that these Legall fits of feare and terrour be in some before their comming to Christ: yet is there no absolute necessity of them on Christs part, wherefore I pray take notice that those who have them, have them not because Christ would not bid them welcome, and receive them without them, but because they will not come to Christ, exeept they be by this means driven unto him.

Nom. But, Sir, that which you call Evangelicall repentance, and follows after faith, is in all that do believe: is it not?

Evan. Yea, indeed, it is more or lesse in every believing soule, according to the measure

ſure of his faith, and ſo of his receiving the ſpirit of Chriſt, as all other true fruits of Chriſts ſpirit are.

Nom. Well Sir, I am anſwered.

Neo. And truly Sir, you have ſo declared and ſet forth Chriſts diſpoſition towards poore ſinners, and ſo anſwered all my doubts and objections, that I am now verily perſwaded that Chriſt is willing to entertaine mee, and ſurely I am willing to come unto him and receive him; but alas, I want power to do it, that is, Sir, I want faith.

Evan. But tell me on thing truly, are you reſolved to put forth all your power to believe, and ſo to take Chriſt.

Neo. Truly Sir, me thinks, my reſolution is much like the reſolution of the foure Lepers which ſate at the gate of *Samaria*, for as they ſayd, *If wee enter into the Citie, the famine is in the Citie, and wee ſhall die there, and if we ſit ſtill here, we die alſo; now therefore come and let us fall into the hands of the Aſſyrians; if they ſave us we ſhall live, and if they kill us we ſhall but die:* even ſo ſay I, in mine heart; if I goe back to the covenant of works to ſeek juſtification thereby, I ſhall die there; and if I ſit ſtill and ſeek it no way I ſhall die alſo: now therefore, though I be ſomewhat fearfull, yet am I reſolved to go unto Chriſt, and if I periſh I periſh. 2 King. 7. 4.

Evan.

Euan. Why, now I tell you truly the match is made, Christ is yours and you are his; this day is salvation come to your house, (your soul I mean) for what though you have not that power to come so fast unto Christ, and to lay such firme hold on him as you desire; yet comming with such a resolution to Christ to take him, you need take no care for doing it, you may be sure that Christ will enable you to do it, for is it not said, *John* 1. 12. *But as many as received him, to them hee gave power to become the sonnes of God, even to them that believe on his name:* O then, I beseech you, stand no longer disputing, but be peremptory and resolute in your faith and in casting your selfe upon God in Christ for mercy, and let the issue be what it will: yet let me tell you to your comfort that such a resolution shall never go to hell: nay, I will say more, if any soule have a roome in Heaven, such a soul shall? for God cannot finde in his heart to damne such a one, I might then with as much true confidence say unto you, as *John Careles* said unto *John Bradford*, Hearken ô ye Heavens, and thou ô earth give eare and beare me witnesse at the great day, that I do here faithfully and truly the Lords message unto his deare servant, and singularly beloved, *John Bradford* (saying) *John Bradford*, thou man so specially beloved of God,

Doct. *Preston of Faith. p. 23.*

Goodwins child of light. pag. 196.

Pag. 199.

In a Letter to him.

I doe pronounce and teſtifie unto thee, in the word and name of the Lord *Jehovah*, that all thy ſins what ſoever they be, though never ſo many grievous or great, be fully and freely pardoned, releaſed and forgiven thee, by the mercy of God in Jeſus Chriſt, thy onely Lord and ſweet Saviour, in whom thou doſt undoubtedly believe: as truly as the Lord liveth he will not have thee die the death, but hath verily purpoſed, determined and decreed, that thou ſhalt live with him for ever.

Neo. O, Sir, If I have as good warrant to apply this ſaying to my ſelf, as Mr. *Bradford* had to apply it to himſelf, I am a happy man.

Evan. I tell you from Chriſt, and under the hand of his ſpirit, that your perſon is accepted, your ſins are done away, and you ſhall be ſaved: and if an Angell from Heaven ſhould tell you otherwiſe, let him be accurſed: therefore you may (without doubt) conclude, that you are a happy man: *For by meanes of this your matching with Chriſt, you are become one with him, and one in him, you dwell in him, and he in you: Hee is your welbeloved, and you are his:* ſo that the mariage union betwixt Chriſt and you, is more then a bare notion, or apprehenſion of your mind; for it is a ſpirituall, reall union, it is an union betwixt the nature of Chriſt, God and man, and you, it is a knitting and clo-

Hookers poore doubt. Chriſt, *pag.*52.

Iohn 17.21.

1 Iohn 4.13. Cant. 2.16.

Hookers Souls union, *pag.*6, 7,9,10.

closing not onely of your apprehension with a Saviour, but also of your soule with a Saviour, whence it must needs follow, that you cannot be damned, except Christ be damned with you; neyther can Christ be saved, except you be saved with him. And as by means of corporall marriage all things become common betwixt man and wife, even so, by means of this spirituall marriage, all things become common betwixt Christ and you, for when Christ hath married his spouse unto himselfe, hee passeth over all his estate unto her, so that whatsoever Christ is or hath you may boldly challenge as your own, *He is made unto you of God, wisdome, righteousnesse, sanctification and redemption*, and surely by vertue of this neer union it is, that as Christ is called the Lord our righteousnesse, *Jer.* 23.6. so is the Church called the Lord our righteousnesse, *Jer.* 35.16. You may by vertue of this union confidently take unto your selfe as your own Christ, watching, abstinence, travails prayers, persecution, slanders, his tears, his sweat, his bloud, and all that ever he did and suffered in three and thirty years, with his Passion, Death, Resurrection and Ascention, for they are all yours, and as Christ passeth over all his estate unto his spouse, so doth he require, that shee should passe over all unto him

Tindall Parab. wicked Mam. pag. 75.

Doubting Christian, pag. 134.

1 Cor. 1. 30.

Bernardine Ochine in his Serm. how a Christian should make his last Will.

1 Cor. 3. 22.

him, wherefore you being now married unto Christ, you must give all that you have of your own unto him, and truly you have nothing of your own but sin, and therefore you must give him that, say thou unto Christ without fear, I give to thee my dear husband, my unbelief, my mistrust, my pride, my arrogancie, my ambition, my wrath, my anger, my envie, my covetousnesse, my evill thoughts, affections and desires, I make a bundle of these and all my other offences, and give them unto thee, thus *was Christ made sin for us which knew no sin, that wee might be made the righteousnesse of God in him:* now then, saith *Luther*, let us compare these things together, and we shall finde inestimable treasure, Christ is full of all grace, life and saving health, and the soule is fraught full of all sin, death and damnation, but let faith come betwixt these two, and it shall come to passe that Christ shall bee loaden with sin, death and hell, and unto the soule shall be imputed, grace, life and salvation, who then, saith he is able to value the royalty of this marriage accordingly, who is able to comprehend the glorious riches of this grace, where this rich and righteous husband Christ, doth take unto wife this poore and wicked harlot, redeeming her from all evils, and garnishing her with all his own jewels,

Bernardine Ochine in his Sermon, how a Christian should make his last Will.

2 Cor. 5. 21.

Christian Liberty, p. 23. &c.

Pag. 24.

Pag.25. jewels, so that you (as the same *Luther* saith) through the assurednesse of your faith in Christ your husband, are delivered from all sins made safe from death, guarded from hell, and endowed with the everlasting righteousnesse, life and saving health of your husband Christ, and therefore you are now under the covenant of grace, and freed from the Law, as it is the covenant of works: for as M. *Ball* truly saith, at one and the same time, a man cannot be under the covenant of works and the covenant of grace.

On the new Covenant. pag.15.

Neo. Sir, I doe not yet well know how to conceive of this freedome from the Law, as it is the covenant of works, and therefore I pray you make it as plain to me as you can.

Evan. For the true and cleer understanding of this point, you are to consider that when Jesus Christ the second *Adam*, had in the behalfe of all his chosen perfectly fulfilled the Law, as it is the covenant of works, divine justice delivered that bond in to Christ, who *utterly cancelled that hand-writing*, so that none of his chosen were to have any more to doe with it, nor it with them and now you by your believing in Christ having manifested, *that you are one that was chosen in him before the foundation of the world*: his fulfilling of that covenant and cancelling of it, is imputed to you, and so

Col.2.14.

Ephes.1.4.

so you are acquitted and absolved from all your transgressions against that covenant, either past, present, or to come, and so you are justified as the Apostle saith, *Freely by his grace, through the redemption that is in Jesus Christ.* Rom. 3. 24.

Ant. I pray you Sir, give mee leave to speake a word by the way, was not he justified before this time?

Evan. If he did not believe in Christ before this time, as I conceive hee did not, then certainly he was not justified before this time.

Ant. But, Sir, you know, as the Apostle saith, *It is God that justifieth,* and God is eternall, and as you have shewed, Christ may be said to have fulfilled the covenant of works from all eternity, and if he bee Christs now, then was he Christs from all eternity, and therefore, as I conceive, hee was justified from all eternity.

Evan. Indeed God is from all eternity, and in respect of Gods accepting of Christs undertaking to fulfill the covenant of works, he fulfilled it from all eternity, and in respect of Gods electing of him, he was Christs from all eternity, and therefore it is true in respect of Gods decree: hee was justified from all eternity, and hee was justified meritoriously in the death and resurrection of *Boultons* true bounds, *pag.*

Christ, but yet he was not justified actually till he did actually believe in Christ, for saith the Apostle, *By him, all that believe are justified*, so that in the act of justifying, faith and Christ, must have a mutuall relation, and must always concur and meet together, faith as the action which apprehendeth, and Christ as the object which is apprehended, for neither doth Christ justifie without faith, neither doth faith except it bee in Christ.

Acts 13.39.

M. *John Fox* upon election.

Ant. Truly, Sir, you have indifferently well satisfied me in this point, and surely I like it marvellous well that you conclude no faith justifieth, but that whose object is Christ.

Eva. The very truth is, thuogh a man believe that God is mercifull and true of his promise, and that he hath his elect number from the beginning, and that he himselfe is one of that number, yet if this faith doe not eye Christ, if it be not in God as he is in Christ it will not serve turn, for God cannot be comfortably thought upon out of Christ our mediator, for if we finde not God in Christ saith, *Calvin*, salvation cannot bee known: wherefore, neighbour *Neophytus*, I will say unto you as sweet Master *Bradford* said unto a gentlewoman in your case, Thus then if you would be quiet and certain

Doctor *Sibs* Souls conflict, *pag.*55.

Instit. *pag.*255.

in

in conſcience, then let your faith burſt forth through all things, not onely that you have within you, but alſo whatſoever is in heaven, earth, and hell, and never reſt untill it come to Chriſt crucified, and the eternall ſweete mercie and goodneſſe of God in Chriſt.

Neo. But, Sir, I am not yet ſatisfied concerning the point you touched before, and therefore I pray you proceed to ſhew me how far forth I am delivered from the Law as it is the covenant of works.

Evan. Truly as it is the covenant of works, you are wholy and altogether delivered and ſet free from it, you are dead to it, and it is dead to you, and if it be dead to you, then it can doe you neither good nor hurt, and if you be dead to it, you can expect neither good nor hurt from it: conſider man, I pray you, that, as I ſaid before, you are now under another covenant, to wit, the covenant of grace, and you cannot bee under two covenants at once, neither wholy nor partly; and therefore, as before you believed you were wholy under the covenant of works, as *Adam* left both you and all his poſterity after his fall, ſo now ſince you have believed you are wholy under the covenant of grace: Aſſure your ſelfe then, that no Miniſter or Preacher of Gods Word hath

any warrant to say unto you hereafter, either doe this and this dutie contained in the law, and avoid this, and this sin forbidden in the Law, and God will justifie thee and save thy soule, or doe it not and Hee will condemne thee and damne thee, no, no, you are now set free, both from the commanding and condemning power of the covenant of works, so that I will say unto you, as the Apostle saith unto the believing Hebrews, *You are not come to Mount Sinai, that might not be touched, and that burned with fire, nor unto blackneſſe and darkneſſe, and tempeſts, but you are come unto Mount Sion, the City of the living God, and to Jeſus the Mediator of the new Covenant*, so that (to speak with holy reverence) God cannot by vertue of the covenant of works, either require of you any obedience, or punish you for any disobedience, no he cannot by vertue of that covenant so much as threaten you, or give you an angry word, or shew you an angry look, for indeed, he can see no sin in you as a transgression of that covenant, for saith the Apostle, *Where there is no Law, there is no tranſgreſſion*. And therfore though hereafter you doe through frailty transgresse any or all the ten Commandements, yet doe you not thereby transgresse the covenant of works, there is no such covenant now betwixt

Heb. 12. 18, 22, 24.

Rom. 4. 15.

twixt God and you, and therefore though you ſhall hereafter heare ſuch a voice as this if thou wilt be ſaved keep the commandements, or *curſed is every one that continueth not in all things which are writen in the book of the Law to doe them*, nay, though you heare the voice of thunder, and a fearfull noyſe, nay, though you ſee blackneſſe and darkneſſe, and feel a great tempeſt, that is to ſay, though you heare us that are Preachers, according to our commiſſion, *Lift up your voice like a trumpet, in threatning hell and damnation to ſinners, and tranſgreſſors of the Law*, though theſe be the words of God, yet are you not to thinke that they are ſpoken to you, no, no, the Apoſtle aſſures you, *that there is no condemnation to them that are in Chriſt Jeſus*: believe it man, God never threatens eternall death, after he hath once given to a man eternall life: nay, the truth is, God never ſpeaks to a believer out of Chriſt, and in Chriſt hee ſpeaks not a word in the terms of the covenant of works, and if the Law of it ſelfe ſhould preſume to come into your conſcience, and ſay herein, and herein thou haſt tranſgreſſed and broken me, and therefore thou oweſt ſo much, and ſo much to divine Juſtice which muſt be ſatisfied, or elſe I will take hold on thee: then anſwer you and ſay, O Law, bee it Isa.58.1. Rom.8.1.

known unto thee that I am now marryed unto Christ, and so I am under covert, and therefore if thou charge me with any debt, thou must enter thine action against my husband Christ, for the wife is not suable at the Law but the husband: But the truth is, I through him am dead to thee, ô Law, and thou art dead to me, and therefore justice hath nothing to doe with me, for it judgeth according to the Law: And if it yet reply and say, I but good works must be done, and the commandements must bee kept if thou wilt obtain salvation: Then answer you and say, I am already saved before thou camest, therefore I have no need of thy presence, for in Christ I have all things at once, neither need I any thing more that is necessary to salvation, hee is my righteousnesse, my treasure, and my work, I confesse, O Law that I am neither godly nor righteous, but yet, this am I sure of, that he is godly and righteous for me, and to tell thee the truth, O Law I am now with him in the bride-chamber, where it maketh no matter what I am, or what I have done, but what Christ my sweet husband is, hath done, and doth for me, and therefore leave off Law to dispute with me, for by faith I apprehend him who hath apprehended me, and put me into his bosome, wherefore I will be bold to bid

Greenhams afflicted conscience, *p.*70.

Barnardine Ochine in his Sermon, how to answer before the judgment seat.

Luthers. Chos. Sermon, *p.*99.100.101.

Chos. Sermon, *pag.*42.99.

Moses

Moſes with his Tables, and all Lawyers with their books, and all men with their works hold their peace and give place, ſo that I ſay unto thee, O Law, be gon, and if it will not be gon, then thruſt it out by force.

And if ſin offer to take hold of you, as *David* ſaid his did on him, *Pſal.*40.14. then ſay you unto it, thy ſtrength O ſin is the Law, 1 *Cor.*15.56. *and the Law is dead tome*, and therefore O ſin thy ſtrength is gon, and therefore be ſure thou ſhalt never be able to prevail againſt me, nor doe me any hurt at all.

And if Satan take you by the throat, and by violence draw you before Gods judgement ſeat, then call to your husband Chriſt and ſay, Lord, I ſuffer violence, make anſwer for me and help me, and by his help you ſhall be enabled to plead for your ſelfe after this manner: O God the Father, I am thy Sonne Chriſts, thou gaveſt me unto him, and thou haſt given unto him, all power both in heaven and in earth, and haſt committed all judgement to him, and therefore I will ſtand to his judgement who ſaith, *He came not to judge the World but to ſave it*, and therefore hee will ſave me according to his office, and if the jury ſhould bring in their verdict that they have founb you guilty,

then ſpeak to the Iudge, and ſay, in caſe any muſt be condemned for my tranſgreſſions, it muſt needs be Chriſt and not I, for albeit I have committed them, yet hee hath undertaken and bound himſelfe to anſwer for them, and that by his conſent and good will, and indeed hee hath fully ſatisfied for them, and if all this will not ſerve the turne to acquit you then: Adde moreover and ſay, As a woman that is conceived with childe, muſt not ſuffer death becauſe of the childe that is within her: no more muſt I becauſe I have conceived Chriſt in mine heart; though I had committed all the ſins in the world. And if death creep upon you, and attempt to devoure you, then ſay, thy ſting ô death is ſin, and Chriſt my husband hath fully vanquiſhed ſin, and ſo deprived thee of thy ſting, and therefore doe I not feare any hurt that thou, ô death, canſt doe unto mee! And thus you may triumph, with the Apoſtle, ſaying, *Thanks be to God, who hath given mee victory through my Lord Ieſus Chriſt.* And thus have I alſo declared unto you how Chriſt in the fulneſſe of time performed that which God before all time purpoſed, and in time promiſed, touching the helping and delivering of ſalne mankind: and ſo have I alſo done with the law of faith.

Barnardine Ochine in his Sermon of Predeſtination.

1 Cor. 15. 56, 57.

Now,

Nom. Then, Sir, I pray you proceed to ſpeake of the law of Chriſt, and firſt let us heare what the law of Chriſt is?

The law of Chriſt in regard of ſubſtance and matter is all one with the law of workes, or covenant of workes, which matter is ſcattered through the whole Bible, and ſummed up in the Decalogue, or ten commandements, commonly called the Morall Law; containing ſuch things as are agreeable to the minde and will of God, to wit, piety towards God, charity towards our Neighbour, and ſobriety towards our ſelves, & therefore was it given of God to be a true and eternall rule of righteouſnes, for all men of all Nations and at all times; ſo that Evangelicall grace directs a man to no other obedience then that wherof the law of the ten commandements is to be the rule.

Boultons true bounds, *p.78.*

Pag.74.

Baſting Cat. pag.9.

Reynolds uſe of the Law, *pag.388.*

Nom. But yet, Sir, I conceive, that though (as you ſay) the law of Chriſt in regard of ſubſtance and matter be all one with the law of works, yet their forms do differ.

Evan. True indeed, for (as you have heard) the law of works ſpeaketh on this wiſe, *doe this and thou ſhalt live, and if thou doe it not, thou ſhalt die the death:* but the law of Chriſt ſpeaketh on this wiſe, *And when I paſſed by thee, and ſaw thee polluted in thine owne bloud, I ſaid unto thee when thou*

Ezek.16.6.

waſt

John 6.26. *waſt in thy blood live, And whoſoever liveth and believeth in mee ſhall never die:*

Epheſ.5.1. *Be ye therefore followers of God as deare children, and walke in love, as Chriſt hath loved us: And if ye love me, keep my commandements: And if they breake my ſtatutes,*

John 14.15. Pſal.89.31,32, 33. *and keep not my commandements, then will I viſit their tranſgreſſions with the rod, and their iniquity with ſtripes: Nevertheleſſe, my loving kindneſſe will I not utterly take away from him, nor ſuffer my faithfulneſſe to fail.* Thus you ſee that both theſe laws agree, in ſaying, *(doe this)* but here is the difference, The one ſaith, *doe this and live*, and the other ſaith, *(live and doe this)* the one ſaith, doe this for life; the other ſaith, do this from life: the one ſaith, *If thou do it not, thou ſhalt die*, the other ſaith, *If thou doe it not, I will chaſtiſe thee with the rod*; the one is to be delivered by God as hee is a creatour out of Chriſt, onely to ſuch as are out of Chriſt; the other is to be delivered by God as he is a Redeemer in Chriſt, onely to ſuch as are in Chriſt: Wherefore, Neighbour *Neophytus*, ſeeth that you are now in Chriſt, beware you receive not the ten commandements at the hands of God out of Chriſt, nor yet at the hands of *Moſes*, but onely at the hands of Chriſt, and ſo ſhall you be ſure to receive them as the law of Chriſt.

Nom.

Nom. But, Sir, may not God out of Christ deliver the ten commandements as the law of Christ.

Evan. O no! for God out of Christ stands in relation to man according to the tenour of the law as it is the covenant of works, and therefore can speak to man upon no other terms then the terms of that covenant.

Nom. But, Sir, why may not believers amongst the *Gentiles* receive the ten commandements as a rule of life, at the hands of *Moses*, as well as the believers amongst the *Jews* did.

Evan. For answere hereunto I pray you consider, that the ten commandements, were the substance of the law of nature, ingraven in the heart of man in innocency; and the expresse *Idea*, or representation of Gods own Image; even a beam of his own holinesse: and so they were to have bin a rule of life to him and his posterity (not being then the covenant of works) and then after they were become the covenant of works, and broken by the first *Adam*, and kept by the second *Adam*, then as they were not the covenant of works; and were made knowne to *Adam* and the rest of the believing Fathers by Visions and Revelations; they became a rule of life to them untill the time of *Moses*,

Baultons true bounds, *pag.* 7

Perkins on *Gal.* 4. 5. alleged by Doct. *Taylor*, *Regula vitæ. pag.* 22

Moſes, and as they were delivered by *Moſes*, unto the believing Jews from the Arke, and ſo as from Chriſt, they were a rule of life to them untill the time of Chriſts comming in the fleſh, and ſince Chriſts comming in the fleſh they have been, and are to be a rule of life both to believing Jews and believing Gentiles, not as they are delivered by *Moſes*, but as they are delivered by Chriſt, for when Chriſt the Son comes & ſpeaks himſelfe, then *Moſes* the ſervãt muſt keep ſilence, according as *Moſes* himſelfe foretold, (ſaying) *A Prophet ſhall the Lord your God raiſe up unto you, of your brethren like unto me, him ſhall you heare in all things which he ſhall ſay unto you:* and therefore when the Diſciples ſeemed to deſire to heare *Moſes* and *Elias* to ſpeak on the Mountain *Tabor*, they were preſently taken away, and a voyce came out of the cloud ſaying, *This is my beloved Soune in whom I am well pleaſed, heare him*, as if the Lord had ſaid, you are not now to heare either *Moſes* or *Elias*, but my well beloved Sonne, and therefore I ſay unto you, heare him: And is it not ſaid, *Heb.* 1.1. *That in theſe laſt dayes God hath ſpoken to us by his Sonne*, And doth not the Apoſtle ſay, *Let the Word of Chriſt dwell in you richly, and whatſoever you doe, in word or deed, doe all in the name of our Lord Jeſus Chriſt, the*

Acts 3.22.

Matth. 17.4,5.

Col. 3.16,17.

the wife must bee subject unto the husband as unto CHRIST, the childe must yield obedience to his parents as unto Christ, and the believing servant must doe his Masters business as Christs business: for saith the Apostle, *ye serve the Lord Christ,* yea, saith hee to the *Galathians*, *beare yee one anothers burden, and so fulfill the Law of Christ.* Verse 18. Verse 20. Ephes. 5. 6. Gal. 6, 2.

Ant. Sir, I like it very well, that you say Christ should be a Christians teacher, and not *Moses*, but yet I question whether the ten commandements may be called the Law of Christ, for where can you finde them repeated either by our Saiuour or his Apostles in the whole New Testament.

Evan. Though we finde not that they are repeated in such a method as they are set down in *Exodus* and *Deuteronomie*, yet so long as we finde that Christ and his Apostles did require & command those things that are therein commanded, and reprove and condemne those things that are therein forbidden, and that both by their lives and doctrines, it is sufficient to prove them to be the Law of Christ.

Ant. I think, indeed, they have done so touching some of the commandements, but not touching all.

Evan. Because you say so, I intreat you to consider. First,

1 First, whether the true knowledge of God required, *John* 3.19. and the want of it condemned 2 *Thes.*1.8. and the true love of God required, *Matth.*22.37. and the want of it reproved, *John* 5.42. and the true feare of God required, 1 *Pet.*2.17. *Heb.*12.28. and the want of it condemned, *Rom.*3.18. And the true trusting in God required, and the trusting in the creature forbidden; 2 *Cor.* 1.9. 1 *Tim.*6.17. be not the substance of the first commandement.

2 And consider, secondly, whether *the hearing and reading of Gods word commended, John* 5.47. *Revel.*1.3. *and prayer required, Rom.*12.12. 1 *Thes.* 5.17. *and singing of Psalmes required, Col.*3.16. *James* 5.13. and whether *Idolatry forbidden*, 1 *Cor.*10.14, 1 *John* 5.21. be not the substance of the second commandement.

3 And consider, thirdly, whether *worshipping of God in vain, condemned, Matth.*15.9. *and using vain repetitions in prayer forbidden, Matth.*6.7. *and hearing of the word onely, and not doing forbidden, James* 1.22. *and whether worshipping God in spirit and truth commanded, John* 4.24. *and praying with the spirit, and with understanding also, and singing with the spirit, and with understanding* also commended, 1 *Cor.*14.15. *and taking heed what wee heare*, commanded,

Mark

Mark 4, 24. be not the ſubſtance of the third commandement.

Conſider, fourthly, whether *Chriſts riſing from the dead the firſt day of the week, Mar.* 4
16.2.9. *the Diſciples aſſembling, and Chriſts appearing unto them two ſeverall firſt days of the week, John* 20.19,26. *And the Diſciples comming together, and breaking bread, and preaching afterwards on that day, Acts* 20.7. *Cor.*16.2. *and* Johns *being in the ſpirit on the Lords day*: I ſay, conſider, whether theſe things do not prove that the firſt day of the weeke is to be kept as the *Chriſtians* Sabbath.

Conſider, fifthly, whether the Apoſtles ſaying, *Children obey your parents in the Lord. for this is right: Honour thy Father and thy Mother, which is the firſt commandement with the promiſe, Epheſ.*6.12. And 5
all thoſe other exhortations given by him, and the Apoſtle *Peter, both to inferiours and ſuperiours to doe their duties either to other, Epheſ.*5.22,25. *Epheſ.*6.4,5,9. *Col.*3.18.19, 20,21,22, *Titus* 3.1. 1 *Pet.*3.1. 1 *Pet.*2.18. I ſay, conſider, whether all theſe places doe not prove that the duties of the fifth commandement, are required in the new Teſtament.

Here you ſee are five of the ten commandements, and as for the other five, the Apoſtle

postle reckons them up all together, saying;
Rom.14.9. *Thou shalt not commit adultery, thou shalt not kill, thou shalt not steal, thou shalt not bear false witnesse, thou shalt not covet:* now judge you whether the ten commandements be not repeated in the new Testament, and so consequently whether they be not the law of Christ, and whether a believer be not under the law to Christ, or in the law through Christ, as the Apostles phrase is, 1 *Cor.*9.21.

Ant. But yet, Sir, as I remember both *Luther* and *Calvin* doe speake; as though a believer were so quite freed from the law by Christ, as that hee need not make any conscience at all of yielding obedience to it.

Evan. I know right well that *Luther*
On *Gal. p.*59. sayth, the conscience hath nothing to doe with the law or works; and that *Calvin* sayth, the consciences of the faithfull, when the affiance of their justification before God
Institut.*p.*403. is to be sought, must rayse and advance themselves above the Law; and forget the whole righteousnes of the Law, and lay aside all thinking upon works. Now for the true understanding of these two worthy servants of Christ, two things are to be concluded: First, that when they speak thus of the law, it is evident they mean only in the case of justification; secondly, that when the conscience hath to doe with the law in the case of

justification it hath to doe with it onely as it is the covenant of works, for as the law is the Law of Christ, it neither justifies nor condemns, and so if you understand it of the Law, as it is the Covenant of works, according to their meaning, then it is most true that they say, for why should a man let the Law come into his conscience, that is, why should a man make any conscience of doing the Law, to be justified thereby, considering it is a thing impossible, nay, what need hath a man to make cōscience of doing the law to be justified thereby, when he knows he is already justified another way, nay, what need hath a man to make conscience of doing that law that is dead to him, and hee to it: hath a woman any need to make any conscience of doing her duty to her husband when hee is dead, nay, when shee her selfe is dead also, or hath a debter any need to make any conscience of paying that debt which is already fully discharged by his surety, will any man be afraid of that obligation which is made void, the seale torne off, the writing defaced, nay, not onely cancelled and croſt, but torne in pieces; I remember the Apostle saith, *That if the sacrifices which were offered in the Old Testament, could have made the commers thereunto perfect, and have purged the worshippers, then should they have had* Heb. 10. 1, 2.

Boultons true bounds, *pag.* 31

no more conſcience of ſins, that is, their conſcience would not have accuſed them of being guilty of ſins, now the blond of Chriſt hath purged the conſcience of a believer from all his ſins, as they are tranſgreſſions againſt the covenant of works, and therefore what needs his conſcience be troubled about that covenant, but now I pray you obſerve and take notice, that although *Luther* and *Calvin* doe thus exempt a believer from the Law in the caſe of juſtification, and as it is the law or covenant of works, yet doe they not ſo out of the caſe of juſtification, and as it is the Law of Chriſt.

Chap.9.14.

For thus ſaith *Luther*, out of the matter of juſtification, wee ought with *Paul, to thinke reverently of the Law, to commend it highly, to call it holy, righteous, juſt, good, ſpirituall and divine*; yea, out of the caſe of juſtification we onght to make a God of it: And in another place, ſaith he, there is a civill righteouſneſſe and a ceremoniall righteouſneſſe, yea, and beſides theſe, there is another righteouſneſſe, which is the righteouſneſſe of the Law, or of the ten commrndements, which *Moſes* teacheth, this alſo we teach after the doctrine of faith. And in a third place, he having ſhewed that believers through Chriſt are far above the Law (adds) howbeit, I will not deny but that

On *Gal.p.*182.

Rom.7.12,14.

On *Gal.p.*5.

chof. Sermon, *pag.*103.

that *Moſes* ſheweth to them their duties, in which reſpect they are to be admoniſhed and urged, wherefore ſuch doctrines and admonitions, ought to be among Chriſtians, as it is certain there was among the Apoſtles, whereby every man may be admoniſhed of his eſtate and office.

And *Calvin* having ſaid (as I told you before) that Chriſtians in the caſe of juſtification, muſt raiſe and advance themſelves above the law, (adds) neither can any man thereby gather, that the law is ſuperfluous to the faithfull, whom notwithſtanding it doth not ceaſe to teach, exhort, and prick forward to goodneſſe, although before Gods Judgement ſeat it hath no place in their conſcience.

Ant. But, Sir, if I forget not, *Muſculus* ſayth, that the law is utterly abrogated.

Evan. Indeed, *Muſculus* ſpeaking of the ten commandements ſayth, if they be weak, if they be the letter, if they do worke tranſgreſſion, anger, curſe, and death; and if Chriſt by the law of the ſpirit of life delivered them that believed in him, from the law of the letter which was weake to juſtifie, and ſtrong to condemne, and from curſe being made a curſe for us, ſurely they be abrogated. Now this is moſt certaine, that Com. Places *fol.* Engliſh, 119, 120.

the ten commandements doe no way worke transgression, anger, curse & death; but onely as they are the covenant of works, neither hath Christ delivered believers, any otherwise from them then as they are the covenant of works, and therfore wee may assuredly conclude, that they are no otherwise abrogated then as they are the covenant of works: Neither did *Musculus* intend any other wise, for, sayth he, in the words following it must not be understood, that the points of the substance of *Moses* covenant, are utterly brought to nothing, God forbid, for a Christian man is not at liberty to do those things that are ungodly and wicked, and if the doing of those things which the law forbids do not displease Christ, if they be not much different: yea, contrary, if they be not repugnant to the righteousnes which we received of him: let it be lawful for a christian man to do them, or else not, but a Christian man doing against those things which be cōmanded in the *Decalogue*, doth sinne more outragiously, then hee that should so do being under the law, so far off is he from being free from those things that be there commanded: Wherfore friend *Antinomista*, if eyther you or any man else, shall under a pretence of your being in Christ, exempt your selves frō being under the law of the ten cōmandements, as they are the law of Christ,

I tel you truly, it is a ſhrewd ſigne you are not yet in Chriſt, for if you were, then Chriſt were in you, & if Chriſt were in you then would he governe you, and you would be ſubject unto him; I am ſure, the Prophet *Iſaiah* tels us, *that the ſame Lord who is our Saviour, is alſo our King and Law-giver*: & truly he will not be Jeſus, a Saviour to any but only to thoſe unto whom he is Chriſt a Lord: for the very truth is wherſoever he is *Ieſus* a *Saviour*, he is alſo Chriſt a Lord: & therfore, I beſeech you, examine your ſelf, whether he be ſo to you or no? Iſai. 33. 22.

Ant. Why then, Sir, it ſeemeth that you ſtand upon marks and ſignes?

Evan. Yea, indeed, I ſtand ſo much upon marks and ſignes, that I ſay unto you in the words of the Apoſtle *John*, *in this the children of God are manifeſt, and the children of the Devill:* whoſoever doth not righteouſneſſe is not of God; for, ſayth *Luther*, he that is truly baptiſed, is become a new man, and hath a new nature, and is endued with new diſpoſitions, and loveth, liveth, ſpeaketh and doth far other wiſe then he was wont or could do before: For ſayth godly *Tindall*, God worketh with his word, and in his word, and bringeth faith into the hearts of his elect, and looſeth the heart from ſin, and knitteth it to God, and giveth him power to do that which was before impoſſible for him 1 Iohn 3. 10. *Chof.* Sermon, *pag.* 142. *Tindall* Parab. wicked Mam. *pag.* 65. 66.

to do, and turneth him into a new nature. And therfore, ſayth *Luther*, in another place, here in works are to be extolled and commended in that they are fruits and ſignes of faith, and therefore he that hath not regard how he leadeth his life, that he may ſtop the mouthes of all blamers rnd accuſers, and cleere himſelfe before all, and teſtifie that he hath, lived, ſpoken, and done well, is not yet a Chriſtian, how then ſayth *Tindall*, again, dare any man thinke that Gods favour is on him, and Gods Spirit within him, when he feeleth not the working of his ſpirit, nor himſelfe diſpoſed to any good thing.

Proof. Sermon, *pag.* 197.

Parab. wicked Mam. *pag.* 68.

Ant. But by your favour, Sir, I am perſwaded that many a man deceives his own ſoule by theſe markes and ſignes.

Evan. Indeed, I muſt confeſſe, with Maſter *Boulton*, and Maſter *Dyke*, that in theſe times of Chriſtianity, a reprobate may make a glorious profeſſion of the Goſpell, and performe all duties and exerciſes of Religion, and that in outward appearance, with as great ſpirit and zeale as a true believer, yea, hee may bee made partaker of ſome meaſure of inward illumination, and have a ſhadow of true regeneration, there being no grace effectually wrought in the faithfull, a reſemblance whereof may not be found in the unregenerate, and therefore

Diſcourſe of true happines, *pag.* 35.

On the heart, *pag.* 111.

I ſay if any man pitch upon the ſigne without the thing ſignified by the ſigne, that is, if he pitch upon his graces (or gifts rather) and duties, and conclude aſſurance from them, as they are in him and come from him without having reference to Jeſus Chriſt as the root and fountain of them, then are they deceitfull markes and ſignes, but if he looke upon them with reference to Jeſus Chriſt, then are they not deceitfull, but true evidences and demonſtrations of faith in Chriſt, and this a man doth when hee looks upon his outward actions, as flowing from the inward actions of his minde, and upon the inward actions of his minde, as flowing from the habits of grace within him, and upon the habits of grace within him, as flowing from his juſtification, and upon his juſtification, as flowing from his faith, and upon his faith, as given by, and imbracing Jeſus Chriſt, thus I ſay, if hee reſts not till he come to Chriſt, his markes and ſignes are not deceitfull but true.

Ans. But, Sir, if an unbeliever may have a reſemblance of every grace that is wrought in a believer, then it muſt needs be a hard matter to finde out the difference, and therefore, I conceive, it is beſt for a man not to trouble himſelfe at all about markes and ſignes.

Evan. Give me leave to deale plainly with you, in telling you, that although we cannot say every one that hath a forme of godlinesse hath also the power of godlinesse, yet we may truly say, that he who hath not the forme of godlinesse hath not the power of godlinesse, for though all be not gold that glistereth; yet all gold doth glister: and therefore I tell you truly, if you have no regard to make the Law of Christ your rule, by endeavouring to doe what is required in the ten Commandements, and to avoyd what is there forbidden, it is a very evill signe, and therefore I pray you consider of it.

Ant. But, Sir, You know the Lord hath promised to write his Law in a believers heart, and to give him his Spirit to leade him into all truth, and therefore he hath no need of the Law written with paper and inke, to be a rule of life to him, neither hath hee any need to endeavour to be obedient thereunto as you say.

Evan. Indeed, saith *Luther*, the matter would even so fare as you say, if wee were perfectly and altogether the inward and spirituall men, which cannot be in any wise before the last day, at the rising again of the dead, so long as we be cloathed with this mortall flesh, we doe but begin and proceed on-

Christian Liberty, p. 39.

onwards in our course towards perfection, which will be consummated in the life to come, and for this cause, the Apostle *Rom.* 8. doth call this the first fruits of the spirit which we doe enjoy in this life, the truth and fulnesse of which we shall receive in the life to come, and therefore saith hee (in another place) it is necessary so to preach to them, that have received the doctrine of faith that they might be stirred up to go on in good life which they have embraced, and that they suffer not themselves to be overcome, by the assaults of the raging flesh; for we will not so presume of the doctrine of faith, as if that being had, every man might doe what he listed, no, we must earnestly endeavour our selves that we may be without blame, and when we cannot attain thereunto we must flye to prayer, and say before God and man, *forgive us our trespasses*: And sayth *Calvin*, one proper use and end of the Law concerning the faithfull, in whose hearts liveth and reigneth the Spirit of God. for although, they have the Law written and engraven in their hearts by the finger of God, yet is the Law to them a very good means whereby they may daily better and more assuredly learne what is the will of the Lord, and let none of us exempt himselfe from this need, for no man hath hitherto

Chof. Sermon, *pag.* 246.

Pag. 297.

Instit. *pag.* 162.

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atteined to so great wisdom, but that he hath need to be daily instructed by the Law, and herein Christ differeth from us, that the Father hath poured out upon him the infinite abundance of his Spirit; but whatsoever we doe receive it is so by measure that wee have need one of another: now minde it I pray you, if believers have the Spirit but in measure, and know but in part, *then have they the Law written in their hearts but in measure and in part*, and if they have the law written in their hearts, but in measure and in part, then have they not a perfect rule within them, and if they have not a perfect rule within them, then have they need to have a rule without them, and therefore doubtlesse the strongest believer of us all had need to harken to the aduice of godly *Tindall*, who saith, seek the Word of God in all things, and without the Word of God doe nothing: and saith another godly and Evangelicall Writer, my brethren, let us doe our whole endeavour to doe the will of God, as it becommeth good children, and beware that we sin not as neer as we can.

Calvin on *Iohn* 3.34.

1 Cor. 13 9.

In his works, *pag.* 86.

Ant. Well, Sir, I cannot tell what to say, but (me thinks) when a man is perfectly justified by faith, it is a very needless thing for him to endevour to keep the law, and to do good works. *Evan.*

Benefit of Christs death, *pag.* 85.

Evan. I remember *Luther* ſayth, that in his time there were ſome that did reaſon after the like manner, if faith ſay, they do accompliſh all things, and if faith be onely and alone ſufficient unto righteouſneſſe, to what end then are wee commanded to doe good deeds; we may go play us then, and work no working at all: to whom hee makes an anſwer, ſaying, *(not ſo ye ungodly not ſo)* And there were others that ſaid, If the law do not juſtifie, then is it in vaine and of none effect; yet is it not therefore true (ſaith he) for like as this conſequence is nothing worth, money doth not juſtifie, or make a man righteous, therefore it is unprofitable: the eyes doe not juſtifie, therefore they muſt be plucked out, the hands make not a man righteous, therefore they muſt be cut off, ſo is this nought alſo: the law doth not juſtifie, therefore it is unprofitable, we do not therefore deſtroy and condemne the law, becauſe wee ſay it doth not juſtifie, but we ſay with *Paul, the law is good, if a man do rightly uſe it, and that this is a faithfull ſaying: That they which have believed in God might be careſull to maintaine good works, theſe things are good and profitable unto men.*

Christian Liberty, *p.*39.

On *Gal. p.*150.

1 Tim. 1.8.

Titus 3.8.

Neo. Truly, Sir, for mine own part I do much marvell, that this my friend *Antinomiſta*, ſhould be ſo confident of his faith in Chriſt,

Christ, and yet so little regard holinesse of life, and keeping of Christs commandements, as it seemes hee doth: for I give the Lord thanks, I doe now in some small measure believe that I am by Christ freely and fully justified, and acquitted from all my sins: and therefore have no need eyther to eschew evill or do good for feare of punishment, or hope of reward, and yet (me thiuks) I finde my heart more willing and desirous to doe what the Lord commands, and to avoid what hee forbids then ever it was before I did thus believe, surely, Sir, I doe perceive that faith in Christ is no hinderance to holinesse of life, as I once thought it was.

Evan. Neighbour *Neophytus*, if our friend *Antinomista*, do content himself with a meere Gospell knowledge, in a notionary way, and have run out to fetch in notions from Christ, and yet is not fetcht in by the power of Christ, let us pitty him & pray for him, and in the mean time, I pray you know that true faith in Christ is so far from being a hinderance from holinesse of life and good works, that it is the onely furtherance, for onely by faith in Christ, a man is enabled to exercise all Christian graces a-right, and to performe all Christian duties a-right, which before he could not. As for example, before a

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man believe Gods love to him in Chriſt, though he may have a kind of love to God, as he is his creatour and preſerver; and gives him many good things for this preſent life: yet if God do but open his eyes to ſee what condition his ſoul is in; that is, if he do but let him ſee that relation that is betwixt God and him, according to the tenour of the conant of works, then he conceives of him as an angry Judge, armed with juſtice againſt him, and muſt be pacified by the works of the law, whereunto he finds his nature oppoſite and contrary; and therefore hee hates both God and his law, and doth ſecretly wiſh and deſire there were neyther God nor law, and though God ſhould now give unto him never ſo many temporall bleſſings, yet could hee not love him: for what maleſactour could love that Judge or his law from whom he expects the ſentence of condemnation? though he ſhould feaſt him at his table, with never ſo many dainties; *But after that the kindneſſe and love of God his Saviour hath appeared, not by works of righteouſneſſe that he hath done, but according to his mercy hee ſaved him*, that is, when as by the eye of faith he ſees himſelfe to ſtand in relation to God, according to the tenour of the covenant of grace, then he conceives of God, as a moſt mercifull and loving Father to him in Chriſt, Titus 3 4,5.

that

that hath freely pardoned and forgiven him all his sins, and quite released him from the covenant of works; and by this means, *the love of God is shed abroad in his hart through the Holy Ghost, which is given to him, and then he loves God, because he first loved him:* for as a man seeth and feeleth by faith the love and favour of God towards him in Christ his Son, so doth he love again both God and his law: and indeed it is impossible for any man to love God, till by faith hee know himself loved of God.

Rom. 5. 5.

1 John 4. 19.

Dyke on Repentance. p. 9.

Secondly, though a man before he believe Gods love to him in Christ, may have a great measure of legall humiliation, compunction, sorrow and griefe, and be brought down (as it were) to the very gate of hell, and feele the very flashings of hell fire in his conscience for his sins; yet is it not because hee hath thereby offended God, but rather because he hath thereby offended himself, that is, because hee hath thereby brought himselfe into the danger of eternal death and condemnation: but when once he believes the love of God to him in Christ, in pardoning his iniquity, and passing by his transgression, then he sorrows & grieves for the offence of God by the sin, reasoning thus with himselfe, and is it so indeed, hath the Lord given his own Sonne to death for me, who hath been such

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a vile, sinfull wretch, and hath Christ borne all my sins? and was hee wounded for my transgressions? ô then the working of his bowels! the stirring of his affections, the meltiug and relenting of his repenting heart, *then he remembers his own evill ways, and his doings that were not good, and loaths himselfe in his own eyes, for all his abominations, and looking upon Christ whom he hath pierced, he mournes bitterly for him, as one mourneth for his onely sonne*, thus when faith hath bathed a mans heart in the bloud of Christ, it is so mollified that it quickly dissolues into the teares of godly sorrow, so that if Christ doe but turn and look upon him, ô then with *Peter*, hee *goes out and weeps bitterly!* and this is true gospel mourning, and this is right evangelicall repenting

Dyke of Repentance, *p.* 22

Ezek. 36. 31.

Zach. 12. 10.

Thirdly, Though before a man doe truly believe in Christ, he may so reforme his life and amend his ways, *that as touching the righteousnesse which is of the Law*, he may be with the Apostle *blameless*, *yet being under the covenant of works*, all the obedience that he yields to the Law, all his leaving of sin and performance of duties, all his avoyding of what the law forbids, and all his doing of what the law commands, is begotten by the law of works,

Phil. 3. 6.

of

of *Hagar* the bond-woman, by the force of self-love, and so indeed they are the fruit and works of a bond-servant that is moved and constrained to doe all that hee doth for fear of punishment and hope of reward: For, saith *Luther*, The Law given on mount *Sinai*, which the *Arabians* call *Agar*, begeteth none but servants, and so indeed, all that such a man doth is but hypocrisie, for he pretends the serving of God, whereas indeed hee intends the serving of himselfe, and how can hee doe otherwise? for whilst he wants faith he wants *all things*. *He is an empty vine, and therefore must needs bring forth fruit unto himselfe*, till a man be served himselfe, he will not serve the Lord Christ; nay, whilst he wants faith, he wants the love of Christ, and therefore, he lives not to Christ but to himselfe, because he loved himselfe: And hence surely we may conceive it is that Doctor *Preston* saith, all that a man doth, and not out of love is out of hypocrisie, whereseever love is not, there is nothing but hypocrisie in such a mans heart.

On Gal. p. 218.

Hosea 10:1.

Of Love, p. 19

But when a man through the hearing of faith receives the Spirit of Christ, that spirit, according to the measure of faith, writes the lively law of love in his heart, (as *Tindall* sweetly sayth) whereby hee is in-

Gal. 3. 2.

inabled to work freely and of his own accord without the coaction or compulsion of the Law, for that love, wherewith Christ, or God in Christ, hath loved him, and which by faith is apprehended of him, will constrain him to doe so according to that of the Apostle, *the love of Christ constraineth us*, that is, it will make him to doe so whether he will or no, hee cannot choose but doe it, I tell you truly, answerably as the love of Christ is shed abroad in the heart of any man, it is such a strong impulsion, that it carries him on to serve and please the Lord in all things, according to the saying of an evangelicall man: The will and affection of a believer, according to the measure of faith, and the spirit received sweetly quickens and bends to choose, affect and delight in what ever was good and acceptable to God or man, the Spirit freely and cheerfully moving and inclining him to keepe the law without feare of hell, or hope of heaven, for a christian man, saith sweet *Tindall*, worketh onely because it is the will of his Father, for after that he is overcome with love and kindnesse, he seeks to doe the will of God, which indeed is a christian mans nature, and what he doth, hee doth it freely, after the example of Christ as a naturall sonne, aske him why he doth such a thing, why,

2 Cor. 5. 14. Doctor Preston of Love, *pag.* 29.

Towns Assertion of Grace, *pag.* 131.

Pag. 138.

Pathway to holy Scripture, *pag.* 383.

 sayth

Doctor *Preston* of Love, *pag.* 28.

sayth he, *It is the will of my Father*; and I doe it that I may please him, for indeed love desireth no wages, it is wages enough to it selfe, it hath sweetnesse enough in it selfe, it desires no addition, it pays his own wages, and therefore it is the true childe like, obedience being begoten by faith of *Sarah* the free-woman, by the force of Gods love, and so it is indeed the onely true, and syncere obedience, for, sayth Doctor *Preston*, to doe a thing in love, is to doe it in syncerity, and indeed there is no other definition of syncerity, that is the best way to know it by.

Evan. But stay, Sir, I pray you, would you not have believers to eschew evill and doe good for feare of hell, or hope of heaven.

Evan. No indeed, I would not have any believer to doe either the one or the other, for so far forth as they doe so, their obedience is but slavish, and therefore, though when they were first awaked & convinced of their misery and set foot forward to goe on in the way of life, they with the prodigall would be hired servants yet when by the eye of faith, they see the mercie and indulgence of their heavenly Father in Christ running to meete them and embrace them, I would have them with him to talke no more of being hired servants, I would have them so to

wrastle

wraſtle againſt doubting, and ſo to exerciſe their faith, as to believe, *that they are by Chriſt delivered from the hands of all their enemies*, both the Law, ſin, wrath, death, the devill and hell; *that they may ſerve the Lord without feare, in holineſſe and righteouſneſſe all the dayes of their lives*, I would have them ſo to believe Gods love to them in Chriſt; as that thereby they may be constrained to obedience. Luke 1.74,75.

Nom. But, Sir, you know that our Saviour ſayth, *Feare him that is able to deſtroy both ſoule and body in hell*: And the Apoſtle ſayth, *We ſhall receive of the Lord, the reward of the inheritance*, & is it not ſayd, *that* Moſes *had reſpect unto the recompence of reward*. Matth.10.28. Col.3.24. Heb.11.26.

Evan. Surely, the intent of our bleſſed Saviour in that firſt Scripture, is to teach all beleivers, that when God commands one thing, and man another; they ſhould obey God, and not man: rather then to exhort them to eſchew evill for feare of Hell. And as for thoſe other Scriptures by you alleaged, if you mean reward, and the meanes to obtayn that reward in the Scripture ſenſe, then it is another matter, but I had thought, you had meant in our common ſenſe, and not the Scripture ſenſe.

Nom. Why, Sir, I pray you what difference is there, betwixt reward and the means

to obteyn the reward in our common ſenſe, and in the Scripture ſence.

Evan. Why, reward in our common ſence, is that which is conceived to come from God, or to be given by God, which is, a fancying of Heaven under carnall notions, beholding it as a place where there is freedome from all miſery and fulneſſe of all pleaſures and happineſſe, and to be obteyned by our own works and doings. But reward in the Scripture ſence, is not ſo much, that which comes from God, or is given by God; as that which lyes in God: even the full fruition of God himſelf in Chriſt. *I am, ſayth God to* Abraham, *thy ſhield and thy exceeding great reward: And whom have I in heaven but thee, ſayth* David, *And there is none upon earth that I deſire beſides thee, and I ſhall be ſatisfied, when I awake with thy likeneſſe.* And the means to obteyne this reward is not by doing, but by believing: *even by drawing neere with a true heart in the full aſſurance of faith*, and ſo, indeed, it is given freely: And therefore, you are not to conceive of that reward which the Scripture ſpeaks of, as if it were the wages of a ſervant, but as it is the inheritance of ſons, and when the Scripture ſeemeth to induce believers to obedience, by promiſing this reward; you are to conceive, that the Lord ſpeaketh to beli-

Gen.15.1.

Pſal.73.25.

Pſal.17.15.

Heb.10.22.

vers, as a father doth to his young son, doe this or that, and then I will love thee, whereas we know, that the father loveth the sonne first, and so doth God; and therefore this is the voice of believers, *Wee love him, because he first loved us*, the Lord doth pay them, or at least giveth them a sure earnest of their wages before hee bid them work, and therefore the contest of a believer, (according to the measure of his faith) is not what will God give mee, but what shall I give God; *What shall I render unto the Lord, for all his goodnesse, for thy loving kindnesse is before mine eyes, and I have walked in thy truth.*

Tindall Parab. wicked Mam. *pag.* 89.
1 Iohn 4.19.
Psal. 16.12.
Psal. 26.3.

Nom. Then, Sir, it seems, that holinesse of life and good workes, are not the cause of eternall happines, but onely the way thether.

Evan. Doe you not remember that our Lord Jesus himself sayth, *I am the way, the truth, and the life:* And doth not the Apostle say to the believing *Colossians, As ye have received Jesus Christ the Lord, so walk in him*, that is: As you have received him by faith, so goe on in your faith, and by his power walk in his Commandements; so that good works (as I conceive) may rather be called a believers walking in the way to eternal happinesse, then the way it self, but however this wee may assuredly conclude; that the

Iohn 14.6.
Col. 2.6. *Elton* on the Text.

summe and substance both of the way, and walking in the way consist in the receiving of Jesus Christ by faith, and in yielding obedience to his law, according to the measure of that receiving.

Neo. Sir, I am perswaded, that through my neighbour *Nomistes* asking you these questions, you have been interrupted in your discourse, in shewing how faith doth enable a man to exercise his christian graces, and performe his christian duties aright: And therefore I pray you go on.

Evan. What should I say more? for the time would fail me to tell, how that according to the measure of any mans faith, is his true peace of conscience, for sayth the Apostle, *being justified by faith wee have peace with God:* yea, sayth the Prophet *Isaiah, Thou wilt keep him in perfect peace*, whose mind is stayed on thee; because he trusteth in thee, here there is a sure and true grounded peace: therfore it is of faith, sayth the Apostle, *that it might be by grace, and that the promise might be sure to all the seed*: and answerably to a mans believing, *that hee is justified fully by Gods grace through that redemption that is in Jesus Christ*, is his true humility of spirit, so that although he be endued with excellent gifts and graces, and though he performe never so many duties, he denyes

Rom. 5. 1.

Isai. 26. 3.

Rom. 4. 16.

Rom. 3. 24.

denyes himſelfe in all, hee doth not make them as ladders for him to aſcend up into Heaven by: *But deſires to be found in Chriſt, not having his own righteouſneſſe which is of the law, but that which is through the faith of Chriſt*, he doth not think himſelfe to be one ſtep neerer to Heaven for all his works and performances; and if hee heare any man prayſe him for his gifts and graces, hee will not conceit that he hath obteined the ſame by his own induſtry and pains taking, as ſome men have proudly thought, neyther will hee ſpeak it out as ſome have done, ſaying, theſe gifts and graces have coſt mee ſomething, I have taken much pains to obtain them, but he ſayth, *Not I, but by the grace of God, I am that I am, and not I, but the grace of God that was with me*: And if he behold an ignorant man, or a wicked liver, he will not call him carnall wretch, or prophane fellow; nor ſay, ſtand by thy ſelfe, *come not neere to mee, for I am holier then thou* (as ſome have ſaid) but he pitieth ſuch a man, and prays for him, and in his heart he ſayth, concerning himſelf, who maketh thee to differ: *And what haſt thou, that thou haſt not received?*

Phil.3.9.

1 Cor.15.10.

Iſai.65.6.

1 Cor.4.7.

And thus I might goe on and ſhew you how according to any mans faith is his true joy in God, and his true thankfulneſſe to God, and his patience in all troubles and af-

flictions, and his contentednesse in any condition, and his willingnesse to suffer, and his cheerfulnesse in suffering, and his contentednesse to part with any earthly thing, yea, according to any mans faith is his ability to pray aright, to heare or read the Word of God aright, to receive the Sacrament with profit and comfort, and to do any duty either to God or man after a right manner, and to a right end, yea, according to the measure of any mans faith is his love to Christ, and so to man for Christs sake, and so consequently, his readinesse and willingnesse to forgive an injury, yea, to forgive an enemy, and to doe good to them that hate him, and the more faith any man hath, the lesse love he hath to the world, or the things that are in the world, to conclude, the greater any mans faith is, the more fitter he is to die, and the more willing he is to die.

Rom. 11. 14.

Heb. 4. 2.

Neo. Well, Sir, now I doe perceive that faith is a most excellent grace, and happie is that man that hath a great measure of it.

Evan. The truth is, faith is the chief grace that Christians are to be exhorted to get and exercise, and therefore when the people asked our Lord Christ what they should doe to worke the worke of God, he answered and said, this is the work of God,

God, *That ye believe on him, whom he hath sent speaking*, as if there were no other duty at all required but onely believing, for indeed, to say as the thing is, believing includeth all other duties in it, and they spring all from it, and therefore, sayth one, Preach Faith, and preach all: Whilst I bid man believe sayth learned *Rollock*, I bid him doe all good things: for, sayth Doctor *Preston*, truth of belief will bring forth truth of holinesse: if a man believe, works of sanctification will follow, for faith draws after it, inherent righteousnesse and sanctification, wherefore (sayth he) if a man will goe about this great worke to change his life to get victory over any sin, that it may not have dominion over him, to have his conscience purged from dead works, and to bee made partaker of the divine nature, let him not goe about it as a morall man, that is, let him not consider what Commandements there are, what the rectitude is which the Law requires, and how to bring his heart to it, but let him goe about it as a Christian, that is, let him believe the promise of pardon in the bloud of Christ, and the very believing the promise, will be able to cleanse his heart from dead works.

Iohn 6.29.

Rollock on *Iohn*.

I cannot certainly direct you in what page to finde al this, because the severall Impressions do alter the pages, but in that Booke where I had it, is in p. 330. 340, 344, 346.

Nev. But I pray you, Sir, whence hath faith its power and vertue to doe all this?

Evan.

Evan. Even from our Lord Jesus Christ for faith doth ingraft a man, who is by nature a wild olive branch, into Christ as into the naturall olive, and fetcheth sap from the root Christ, and thereby makes the tree bring forth fruit in its kind, yea, faith fetcheth a supernaturall efficacie from the death and life of Christ, by vertue whereof it metamorphoseth the heart of a believer, and creates and infuseth into him new principles of actions, so that what a treasure of all graces Christ hath stored up in him, faith dreyneth and draweth them out to the use of a believer, being as a conduite cocke, that watereth all the herbs in the garden, yea, faith doth apply the bloud of Christ to a beleivers heart, and the bloud of Christ hath in it, not onely a power to wash from the guilt of sin, but to clense and purge likewise from the power and stain of sin, and therefore sayth, godly *Hooker*, if you would have grace, you must first of all get faith, and that will bring all the rest, let faith goe to Christ and there is meekness, patience, humility and wisdome, and faith will fetch all them to the soule, therefore sayth he, you must not look for sanctification, till you come to Christ in vocation.

wards life of Faith, *p.*6,7,8 74,75.

Poore doubting Christian, *Pag.*159.

*Pag.*154.

Nom. Truly, Sir, I doe now plainly see that I have been deceived, and have gone a wrong

wrong way to worke, for I verily thought that holineſſe of life muſt goe before faith, and ſo be the ground of it, and produce and bring it forth, whereas I doe now plainly ſee that faith muſt goe before, and ſo produce and bring forth holineſſe of life.

Evan. I remember a man who was much enlightened in the knowledge of the Goſpell, ſayth, there be many that thinke that as a man chooſeth to ſerve a Prince, ſo men chooſe to ſerve God, ſo likewiſe they think, that as thoſe who doe beſt ſervice, do obtain moſt favour of their Lord, and as thoſe that have loſt it, the more they humble themſelves, the ſooner they recover it, even ſo they think the caſe ſtands betwixt God and them, whereas, ſayth hee, it is not ſo but clean contrary, for hee himſelfe ſayth, *Yee have not choſen me, but I have choſen you*, and not for that we repent and humble our ſelves, and doe good works, hee giveth us his grace, therefore wee repent, humble our ſelves, doe good works, and become holy: the good thief on the croſſe was not illuminated becauſe, hee did confeſſe Chriſt, but he did confeſſe Chriſt becauſe hee was illuminated; for, ſayth *Luther*, the tree muſt firſt be, and then the fruit, for the apples make not the tree, but the tree maketh the apples, ſo faith firſt maketh the perſon, which

Barnardine Ochine in his Sermon of Predeſtination.

Iohn 15.16.

On *Gal.* p. 124.

which afterwards bringeth forth works, therefore to doe the Law without faith is to make the apples of wood, and earth without the tree, which is not to make apples but meer fantacies, wherfore neighbour *Nomista*, let me intreat you, that whereas before you have reformed your life that you might believe, why now believe that you may reform your life, and doe not any longer worke to get an intereſt in Chriſt, but believe your intereſt in Chriſt, that ſo you may work, and then you will not make the change of your life the ground of your faith, as you have done, and as Maſter *Culverwell* ſayth, many doe, who being asked what cauſed them to believe, they anſwer, becauſe they have truly repented, and changed their courſe of life.

In his Treatiſe of Faith, *pag.* 20.

Ant. Sir, What thinke you of a Preacher, that in my hearing ſaid, he durſt not exhort nor perſwade ſinners to believe their ſinnes were pardoned, before he ſaw their lives reformed, for feare they ſhould take more liberty to ſin.

Evan. Why, what ſhould I ſay, but that I think, that Preacher was ignorant of the myſtery of faith, for it is of the nature of ſoveraign waters which ſo waſh off the corruption of the ulcer, that they coole the heat and ſtay the ſpreading of the infection, and

wards life of Faith, *pag.* 59.

ſo

so by degrees heale the same: neither did he know that it is of the nature of cordials, which so comfort the heart and ease it, that they also expell the noxious humours, and strengthen nature against them.

Ant. And I am acquainted with a professor, though, God knows, a very weak one, that sayth, if he should believe before his life be reformed: then he might believe and yet walk on in his sins, I pray you, Sir, what would you say to such a man?

Evan. Why, I would say with Doctor *Preston*, let him if he can, believe truly, and doe this, but it is impossible, let him believe, and the other will follow, truth of beliefe will bring forth truth of holinesse, for who, if he ponder it well, can feare a fleshly licentiousnesse, where the believing soule is united and maryed to Christ, the law as it is the covenant of works, and Christ are set in opposition as two husbands to one wife successively, whilst the Law was alive in the conscience, all the fruits were deadly, *Rom.* 7. 5. but Christ taking the same spouse to himselfe, the law being dead, by his quickning spirit doth make her fruitfull to God, and so raiseth up seed to the former husband, for materially these are the works of the Law, though produced by the Spirit of Christ in the Gospell.

New covenant pag. 361.

Towns Assertion of grace, *pag.* 142.

Ant.

Ant. And yet, Sir, I am verily perſwaded that there be many both Preachers and profeſſors in this City of the very ſame opinion that theſe two are of.

Evan. The truth is, many Preachers ſtand upon the prayſe of ſome morall vertue, and doe invaigh againſt ſome vice of the times, more then upon preſſing men to believe, but, ſayth a learned writer, it will bee our condemnation, if we love darkneſſe rather then light, and deſire ſtill to be groping in the twy-light of morality, the precepts of morall men, then to walke in the true light of divinity, which is the doctrine of Jeſus Chriſt, and I pitie the prepoſtrous care and unhappy travail of many well affected, who ſtudy the practice of this and that vertue, neglecting this cardinall and radicall vertue, as if a man ſhould water all the tree and not the root, faine would they ſhine in patience, meeknesſe, and zeal, and yet are not carefull to ſtabliſh & root themſelves in faith which ſhould maintain all the reſt, and therefore all their labour hath been in vain, and to no purpoſe.

Nom. Indeed, Sir, this which you have now ſayd, I have found true by mine own experience, for I have laboured and endevoured to get victory over ſome corruptions, as to overcome my dulneſſe, and to performe du-

...rds life of ...aith, *pag.* 19.

...illiams ſeven ...olden Can...leſticks, *p.* 394

...rds life of ...aith, *p.* 6, 7.

duties with cheerfulneſſe, and all in vain.

Evan. And, no marvell, for to pray to meditate, to keep a Sabbath cheerfully, to have your converſation in Heaven, is as poſſible for you your ſelfe to doe as for Iron to ſwim, or for ſtones to aſcend upwards; but yet nothing is unpoſſible to faith, it can naturalize theſe things unto you, it can make a mole of the earth a ſoule of Heaven: wherefore, though you have tryed all morall concluſions of propoſing, promiſing, reſolving, vowing, faſting, watching, and ſelf-revenge; yet get you to Chriſt, and with the finger of faith, touch but the hem of his garment, and you ſhall feele vertue come from him for the curing of all your diſeaſes: Wherefore, I beſeech you, come out of your ſelf into Jeſus Chriſt, and apprehend him by faith, as (bleſſed be God) you ſee our Neighbour *Neophytus* hath done, and then ſhall you finde the like loathing of ſin, and love to the law of Chriſt as he now doth: yea, then ſhall you finde your corruptions dying and decaying daily more and more, as I am confident, hee ſhall. *wards life of Faith, p. 68, 69, 70.*

Neo. I but, Sir, ſhall I not have power quite to overcome all my corruptions, and to yield perfect obedience to the law of Chriſt, as the (Lord knows) I much deſire?

Evan.

Evan. If you could believe perfectly, then should it be even according to your desire, according to that of *Luther*, If wee can perfectly apprehend Christ, then should wee be free from sin:

On *Gal.* p. 173.

1 Cor. 13. 9. *But (alas) whilest we are here, wee know but in part, and so believe but in part; and so receive Christ but in part:* and so consequently are holy but in part, witnesse *James* the just, including himselfe when he sayth,

James 3. 2. *In many things we sin all*, and *John* the faithfull and loving Disciple when he sayth, *If*

1 John 1. 4. *we say we have no sin, we deceive our selves, and the truth is not in us*; yea, and witnesse *Luther*, when he sayth a Christian man hath a body, in whose members, as *Paul* sayth,

Rom. 7. 15. *sin dwelleth and warreth*, and albeit, he fall

On *Gal.* p. 144. not into outward and grosse sins, as murther, adultery, theft, and such like, yet is hee not free from impatience, and murmuring against God, yea, sayth hee, I feele in my selfe, coveteousnesse, lust, anger, pride and

wards Life of Faith. p. 149. arrogancie, also the feare of death, heavinesse, hatred, murmuring, impenitencie, so that you must not looke to bee quite without sin whilst thou remain in this life, yet this I dare promise you, that as you grow from faith to faith, so shall you grow from strength to strength in all other graces, wherefore sayth godly *Hooker*, strengthen this grace of

Souls effectuall calling. p. 630.

faith

faith, and ſtrengthen all; nouriſh this, and nouriſh all, ſo that if you can attain to a great meaſure of faith, you ſhall bee ſure to attain to a great meaſure of holineſſe, according to the ſaying of Doctor *Preſton*, hee that hath the ſtrongeſt faith, hee that believeth in the greateſt degree, the promiſe of pardon and remiſſion of ſins; I dare boldly ſay, he hath the holieſt heart, and the holieſt life, And *therefore I beſeech you labour to grow ſtrong in the faith of the Goſpell.* Newcovenant pag. 144. Phil. 1. 27.

Neo. O, Sir, I deſire it with all my heart and therefore I pray you tell me what you would have me to doe that I may grow more ſtrong.

Evan. Why ſurely the beſt advice and counſell that I can give you, is to exerciſe that faith which you have, and wraſtle againſt doubtings, and be earneſt with God in prayer for the increaſe of it: foraſmuch, ſayth *Luther*, as this gift is in the hands of God onely, who beſtoweth it when, and on whom he pleaſeth, thou muſt reſort unto him by prayer and ſay with the Apoſtles, *Lord increaſe our faith*, and you muſt alſo be diligent in hearing the word preached, *for as faith commeth by hearing*, ſo is it alſo increaſed by hearing, and you muſt alſo read the word, and meditate upon the free and *Choſ.* Sermon, pag. 72. Luke 17. 5. Rom. 10. 17.

Poore doubting Christian, Pag. 148.

gracious promises of God, for the promise is the immortall seed, whereby the Spirit of Christ, begets and increaseth faith in the hearts of all his, and lastly, you must frequent the Sacrament of the Lords Supper, and receive it as often as conveniently you can.

Am. But by your favour, Sir, if faith be the gift of God, and he give it, when, and to whom he pleaseth, then I conceive that mans using such means will not procure any greater measure of it then God is pleased to give.

Evan. I confesse it is not the means that will either beget or increase faith, but it is the Spirit of God in the use of the means that doth it, so that as the means will not doe it without the Spirit, neither will the Spirit doe it without the means, where the means may be had, wherefore I pray you doe not you hinder him from using the means.

Neo. Sir, for mine own part, let him say what he will, I am resolved by the assistance of God, to be carefull and diligent in the use of these means which you have now prescribed, that so by the increasing of my faith, I may be the better inabled to subject to the will of the Lord, and so walk as that I may please him, but yet I doe perceive, that in regard of the imperfection of my faith, I shall not

not be able perfectly to apprehend Christ, and so consequently shall not be able to live without sin: therefore I pray you, Sir, tell me how you would have mee to be affected, when I shall hereafter through frailty commit any sin.

Evan. Before I can give you a true and full satisfactory answer to this your necessary question, I must intreat you to consider with me.

First, that in *Rom.* 6. 14. it is sayd concerning believers, *Yee are not under the Law, but under grace:* And in like manner, *Rom.* 1. 6. it is sayd, *But now we are delivered from the Law:* And yet it is said concerning a believer, 1 *Cor.* 9. 21. *Being not without Law to God, but under the Law to Christ:* And in like manner, *Rom.* 3. 31. it is sayd, *Doe wee then make voyd the Law through faith? God for bid, yea, by faith we establish the Law.* 1

Secondly, That in 1 *John* 3. 6. It is sayd, *That whosoever abideth in Christ sinneth not:* and in like manner, *ver.* 9. *Whosoever is born of God doth not commit sin.* And yet it is sayd concerning such, 1 *John* 1. 8. *If we say we have no sin, we deceive our selves, and the truth is not in us,* and in like manner, *Jam.* 3. 2. *In many things we offend all.* 2

Thirdly, That in *Numb.* 23. 21. It is

ſayd concerning believers, Hee (that is to ſay God) hath not beheld iniquity in *Jacob*, *neither hath he ſeen perverſneſſe in Iſraell*, & in like manner, *Cant.* 4.7. It is ſayd, *behold, thou art all faire my love, and there is no ſpot in thee*, And yet it is ſayd, *Prov.* 5.21. as well concerning believers as others, *that the ways of man are before the eyes of the Lord, and hee pondereth all his goings*, and in like manner, *Heb.* 4.13. *All things are naked and open unto the eyes of him, with whom we have to doe.*

4 Fourthly, That in *Iſai.* 27.4. the Lord ſayth concerning believers, *Anger is not in me*, and in like manner, *Iſai.* 54.9. it is ſayd, *As I have ſworn that the waters of* Noah *ſhall no more goe over the earth, ſo have I ſworn, that I would no more be wrath with thee, nor rebuke thee*: and yet it is ſayd, *Pſal.* 10.40. *That becauſe the people went a whoring after their own inventions, therefore was the wrath of the Lord kindled againſt this people, inſomuch that he abhorred his own inheritance*: And in *Deut.* 13.1. *Moſes* a true believer ſayth, *The Lord was angry with him.*

5 Fifthly, That in *Iſai.* 40.2. The Lord ſayth concerning believers, *Speake yee comfortably to Jeruſalem, and cry unto her, that her warfare is accompliſhed, that her in-*

iniquity is pardoned, for indeed, Christ paid God, till hee ſayd hee had enough, hee was fully ſatisfied, fully contented, and therefore in *Jer.* 50.20. it is ſayd, that in thoſe dayes, and at that time, *the iniquity of Iſrael ſhall be ſought for, and there ſhall be none, and the ſinnes of Judah, and they ſhall not be found*: for by Chriſts death Satan, ſinne, and Death were conquered and taken captive, and whatſoever might bee brought againſt us was taken away as the leaſt bill or ſcroule, and yet it is ſayd concerning the ſeed and children of Jeſus Chriſt, *Pſal.* 89. 30. *If they forſake my Law, and walke not in my judgements, then will I viſit your tranſgreſſions with the rod, and their iniquities with ſtripes*: and in like manner, 1 *Cor.* 11.30, it is ſayd, concerning believers, *For this cauſe many are weak and ſickly amongſt you, and many ſleepe.*

Boulton's true bounds, pag.

Ball on the covenant, pag.

Now though all theſe Scriptures ſpeake contrary one to another, yet they all ſpeake truth, for they bee all of them the words of truth, and that it may appeare to you that they doe ſo, I pray you take notice that where believers are ſayd not to bee under the Law, and freed from the Law, it is to be underſtood of the Law, as it is the covenant

of works, and where it is ſayd that beſiev-
vers are under the Law, and that faith eſta-
bliſheth the Law; it is to bee underſtood of
the Law, as it is the law of Chriſt, now if
believers be not under, but are freed from
the law of works, or covenant of works,
then though they doe tranſgreſſe the law,
yet they doe not tranſgreſſe the Covenant
of works, and if they tranſgreſſe not the
covenant of works, then cannot God ſee
any tranſgreſſion of theirs, as a tranſgreſſion
againſt that Covenant. And if he ſee it not,
then can ye neither be angry with them, nor
yet chaſtiſe them for it: But if believers
be under the Law, and faith doe eſtabliſh
the Law as it is the Law of Chriſt, then if
they tranſgreſſe any of the ten Commande-
ments, they tranſgreſſe the Law of Chriſt,
and if they tranſgreſſe the Law of Chriſt,
then doth Chriſt ſee it, and if Chriſt ſee it,
he will be both angry with them, and cha-
ſtiſe them for it.

Now then neighbour *Neophytus*, to ap-
ply theſe things to you, and ſo to give you a
particular anſwer to your queſtion, you are
to know that you are not now under the
Law, but are by Chriſt freed from it, as it is
the Law of works, and therefore whenſoe-
ver you ſhall hereafter through frailty tranſ-
greſſe, any of the ten Commandements, you
are

are not to thinke you have thereby transgreſſed the Covenant of works, neither are you to conceive, that God either ſees your tranſgreſſions, or is angry with you, or doth chaſtiſe you for them, as they are any way a tranſgreſſion of that Covenant; for you being freed from that Covenant, and ſo conſequently from ſinning againſt it, muſt needs likewiſe be freed from all wrath, anger, miſeries, calamities and afflictions, as fruits, and effects of any tranſgreſſion, againſt that Covenant.

But yet whilſt you live, you are to conceive that you are under the Law of Chriſt, and therefore whenſoever you doe ſwerve or goe away, from the rule of any of the ten Commandements, you muſt perſwade your ſelfe that you have thereby tranſgreſſed the Law of Chriſt, and that hee ſees it, and is diſpleaſed with you for it, and if you be not grieved for it, and doe not reforme it, Chriſt will chaſtiſe you for it, either by hiding his face, and withdrawing the light of his countenance from you, and ſo by depriving you of peace and comfort in him for a time, or elſe by ſome outward loſſe or croſſe in this World, for that is the penalty of the Law of Chriſt, ſo that if you, or any believer elſe, doe tranſgreſſe the Law of Chriſt, *if need be*, you ſhall bee as ſure of temporall 1 Pet. 1. 6.

corrections, as an unbeliever that transgreſſeth the covenant of works, ſhall be of eternall damnation in hell, wherefore, I beſeech you according to my exhortation, and your reſolution, firſt, be carefull to exerciſe your faith, and uſe all meanes to increaſe it,

1 Theſ. 1. 3. *that ſo it may become effectuall working by love*, for according to the meaſure of

Gal. 5. 6. your faith, will be your true love to Chriſt, and to his will and commandements, and according to the meaſure of your love to them, will be your delight in them, and your aptneſſe and readineſſe to doe them,

Iohn 14. 15. and hence it is that Chriſt ſayth, *If ye love me keep my commandements*, and hence

Pſal 40. 8. it is, that the believing ſoule, according to the meaſure of its faith, ſayth with the Pſalmiſt, *I delight to doe thy will ô my God, yea, thy law is within my heart!* for this is the love of God (ſayth that loving Diſciple)

1 Iohn 5. 3. *that we keep his commandements, and his commandements are not grievous*, nay, the very truth is, nothing will be more grievous to your ſoule, then that you cannot keep them as you would; ô this love of God being truly rooted in your heart, will make you ſay with godly *Joſeph*, in caſe you be tempted,

Gen. 39. 9. as he was, *How can I doe this great wickedneſſe, and ſo ſinne againſt God?* how can I doe that which I know will diſpleaſe ſo gra-

gracious a Father, and ſo mercifull a Saviour? no, I will not doe it, no, I cannot doe it. Secondly, If in caſe you be at any time by reaſon of the weakneſſe of your faith, & ſtrength of your tentation drawn aſide, and prevailed with to tranſgreſſe any of Chriſts Comandements, then beware that you do not thereupon take occaſion to call Chriſts love to you into queſtion, but believe as firmly that he loves you as dearly as he did before, you thus tranſgreſſed, for this is a certain truth, as no goodin you, or done by you, did move, or can move Chriſt to love you the more, ſo no evill in you or done by you, can move him to love you the leſſe, no aſſure your ſelfe that as he firſt loved you freely, ſo will he hereafter heal your backſliding, and ſtill love you freely; *Hoſea* 14.4. yee, hee will love you unto the end, *John* 13.1. And therefore as you muſt be nothing in your ſelfe, in caſe of your moſt exact obedience, ſo muſt you be all in Chriſt in caſe of your moſt imperfect and defective obedience, the which if you be, why then the love of Chriſt will conſtrain you to mourn with an evangelicall or Goſpell mourning; reaſoning with your ſelf after this manner, and is it ſo indeed, though I have thus ſinned, yet will the Lord love me never the leſſe for all that, and am I as much in his favour now, and as ſure of eternall happineſſe with Chriſt

Christ as I was before I thus sinned, ô what a loving Father is this! ô what a gracious Saviour is this! ô what a wretched man am I to sin against such a God as this! such a Christ as this! ô this will melt your heart, and cause your eyes to drop down the tears of godly sorrow! yea, this will constrain you to goe unto your Father, and humbly to confesse your sins with the prodigall, and beseech him *to shew mercie for the Lords sake*, with *Daniel*, and yet not out of a conceit, that till your sin be pardoned, you are lyable to be condemned for it, for that is the penalty of the law of works, which you are not now under, but rather out of a true perswasion, that till it be pardoned, your Father is displeased with you for it, yea, and will whip and scourge you for it, for that is the penalty of the Law of Christ, which you are now under; yea, and this will also constrain you to *loath your selfe in your owne sight, for your iniquities*: yea, not onely to loath your selfe for them, but also to leave them, saying with *Ephraim, what have I to doe any more with Idols? and to cast them away as a menstrous cloth, saying unto them, get yee hence*, and thus will the goodnesse of God (being apprehended by faith) *lead you to repentance*. Thirdly, If after you have thus sinned, either through weaknesse of faith,

Luke 15.21. Dan.9.27. Ezek.36.31. Hosea 14.8. Isaiah 30.22. Rom.2.4.

or

or want of exercising it, yee either doe not thus at all, or not so effectually as you should, and so your loving and wise Father see cause to give you some unpleasant potion, to bring your sins to remembrance, as he did *Joseph's* brethrens, *Gen.* 42.21. and as was the saying of the widow of *Zarephath*, 1 *King.* 17. 18. and to purge it. and take it away, as is the phrase of the Holy Ghost, *Isai.* 27. 9. and to make you partaker of his holinesse, as the Apostles phrase is, *Heb.* 12.10. Then I beseech you, beware you conceit not, that your afflictions are penall, proceeding from hatred or vindictive justice, and so as payments and satisfaction for sins, for that is the penalty of the Covenant of works, the which you are now delivered from: But rather be perswaded, as the truth is, that they proceed from Gods fatherly love, and so as medicinall to heale and cure you of your sins, and so to make you more obedient and subject to the Law of Christ under which you now are, for afflictions through Gods blessing, are made speciall means to purge out that sinfull corruption which is still in the nature of believers, and therefore are they in Scripture most aptly compared to medicines, for so they are indeed to all Gods children, most soveraign medicines to cure all their spirituall diseases, and indeed we have all of us great need

Revel. 3.19.

Culverwell of Faith. *p.* 30,31.

need hereof, for sayth *Luther*, we are not yet perfectly righteous, for whilst we remain in this life, sin dwelleth still in the flesh, and this remnant of sinne God purgeth, wherefore, when GOD hath remitted sinnes, and received a man into the bosome of grace, then doth hee lay on him all kinde of afflictions, and doth scoure and renew him from day to day, and to this purpose *Tindall* truly sayth, If wee looke on the flesh, and into the law, there is no man so perfect, that is not found a sinner, nor no man so pure, that hath not need to be purged. Now if you thus conceive of your afflictions, *you will accept of them*, and you will with *Ephraim*, say unto the Lord, *Thou hast chastised me, and I was chastised, as a Bullocke unaccustomed to the yoke, turn thou me and I shall be turned, thou art the Lord my God: surely after that I was turned I repented, and after that I was instructed, I smote upon my thigh, I was ashamed: yea, even confounded, because I did beare the reproch of my youth:* yea, and then will you also say with *David*, *Blessed is the man whom thou chastisest, O Lord, and teachest him out of the Law!* and thus you see, I have endevoured to give you a satisfying answer to your question.

On Gal. p. 66.

Chos. Sermon, *pag. 156.*

Obedient Christ man, *pag. 120.*

Levit. 26. 43.

Ier. 31. 18.

Verse 19.

Psal. 94. 12.

Neo. And truly, Sir, you have done it very fully, the Lord enable me to practise according to your direction. *Nom.*

Nom. Sir, in this your anſwer to his queſtion, you have alſo anſwerd me, and given me full ſatisfaction in divers points, about which my friend *Antinomiſta* and I have had many a wrangling fit: for if I uſed to affirme with tooth and nayle (as men uſe to ſay) that believers are under the Law, and not delivered from it, and that they doe ſin, and that God ſees it, and is angry with them, and doth afflict them for it, and that therefore they ought to humble themſelves and mourn for their ſins, and confeſſe them, and crave pardon for them, and yet truly, I muſt confeſſe, I did not underſtand what I ſayd, nor whereof I affirmed; and the reaſon was becauſe I did not know the difference betwixt the law, as it is the law of works, and as it is the law of Chriſt.

Ant. And believe me, Sir, I uſed to affirme, as earneſtly as hee, that believers are delivered from the law, and therefore do not ſin, and therefore God can ſee no ſin in them, and therefore is neyther angry with them, nor doth afflict them for ſin, and therefore they have no need eyther to humble themſelves, or mourn, or confeſſe their ſins, or beg pardon for them, the which I believing to be true, could not conceive how the contrary could be true alſo, but now I plainly ſee, that by meanes of your diſtinguiſhing betwixt the

the law as it is the law of works, and as it is the law of Christ; there is a truth in both, & therefore friend *Nomista*, whensoever eyther you or any man else, shall hereafter affirme that believers are under the law & do sin, & God sees it, and is angry with them, and doth chastise them for it, and that they ought to humble themselves, mourn, weep and confesse their sins, and beg pardon for them, if you mean onely as they are under the law of Christ, I will agree with you, and never contradict you again.

Nom. And truly friend *Antinomista*, if eyther you or any man else shall hereafter affirme, that believers are delivered from the law, and do not sin, and God sees no sin in them, nor is angry with them, nor afflicts them for their sins, and that they have no need eyther to humble themselves, mourne, confesse, or crave pardon for their sins, if you mean it onely as they are not under the law of works, I will agree with you and never contradict you again.

Evan. I rejoyce to heare you speak these words each to other, and truly now I am in hope, that you two will come back from both your extreams, and meet my neighbour *Neophytus* in the golden Meane, having as the Apostle sayth, *the same love, being of one accord, and of own minde.*

Nom.

Nom. Sir, For my part, I thanke the Lord, I do now plainly ſee that I have erred exceedingly, in ſeeking to be juſtified, as it were, by the works of the law, and yet could I never be perſwaded to it before this day, nor indeed ſhould not have been perſwaded to it: now had not you ſo plainly and fully handled this threefold law, and truly, Sir, I doe now unfainedly deſire to renounce my ſelf, and all that ever I have done, and by faith to adhere onely to Jeſus Chriſt, for now I ſee that hee is all in all, ô that the Lord would enable me ſo to do! and I beſeech you, Sir, pray for me.

Ant. And truly, Sir, I muſt needs confeſſe, that I have erred as much on the other hand, for I have been ſo far from ſeeking to be juſtified by the works of the law, that I have neyther regarded law nor works, but now I ſee mine errour, I purpoſe (God willing) to reform it

Evan. The Lord grant that you may, but how do you neighbour *Neophytus*, for (me thinks) you look very heavily.

Neo. Truly, Sir, I was thinking of that place of Scripture where the Apoſtle exhorts us to *examine our ſelves, whether we be in the faith or no*: whereby it ſeems to mee, that a man may think he is in the faith, when he is not, therefore, Sir, I would gladly heare how 2 Cor. 13. 5.

I may be ſure that I am in the faith,

Evan. I would not have you to make any queſtion of it, ſince you have grounded your faith upon ſuch a firme foundation as will never fail you, for the promiſe of God in Chriſt is of a tried truth, and never yet failed any man, nor never will, therefore I would have you to cloſe with Chriſt in the promiſe without making any queſtion, whether you are in the faith or no, for there is an aſſurance which ariſeth from the exerciſe of faith, by a direct act, and that is when a man by faith directly layes hold upon Chriſt, and concludes aſſurance from thence.

Neo. Sir, I know that the foundation whereon I am to ground my faith remayneth ſure, and I think I have already built thereon: but yet becauſe, I conceive, a man may thinke hee hath done ſo when hee hath not: therefore would I fain know how I may be aſſured that I have done ſo.

Eva. Wel, now I underſtand you what you mean, it ſeems you do not want a ground for your believing; but for your believing that you have believed.

Neo. Yea, indeed, that is the thing I want.

Evan. Why, the next way to finde out and know this, is to looke backe and reflect upon your own heart, & conſider what actions

ons have passed through there; for, indeed, this is the benefit that a reasonable soul hath, that it is able to returne upon it selfe, to see what it hath done, which the soul of a beast cannot do: Consider then, I pray you, whether the free and full promise of God in Christ hath not beene so cleered unto you, that you had nothing to object why it did not belong particularly to you: and whether you have not seen a readinesse and willingnesse in Christ to receive and embrace you as his beloved Spouse. And whether you have not thereupon consented, and resolved to take Christ, and to give up your selfe to him: and whether you have not since that found in your heart a love to Christ and his law, and a readinesse and willingnes to doe your duty to God as a childe to his father, freely without feare of hell, or hope of Heaven: now tell me (I pray you truly) whether you have not found these things in you. Doctor *Preston* of Faith, pag. 84.

Neo. Yea, indeed, I hope I have in some measure.

Evan. Why, then I may say with the Apostle *John*, *You are of the truth, and may assure or perswade your heart before God: Wherefore*, sayth Christ to you, *I say unto thee, that thy many sins are forgiven thee, for thou lovest much.* 1 John 3.19. Luke 7.47.

Ant. But, Sir, shall he not in so doing

turne back from the Covenant of grace, to the covenant of works, and from Christ, to himselfe.

Evan. Indeed if he should looke upon these things in himselfe, and thereupon conclude, that because he hath done thus, God hath accepted of him and justified him, and will save him, and so make them the ground of his believing, this were to turn back from the Covenant of grace to the Covenant of works, and from Christ to himselfe, But if he look upon these things in himselfe, and thereupon conclude, that because these things are in his heart, Christ dwels there by faith, and therefore he is accepted of God, and justified, and shall certainly be saved, and so make them an evidence of his believing, or the ground of his believing that he hath believed, this is neither to turn back from the Covenant of grace, to the Covenant of works, nor from Christ to himselfe, so that these things in his heart being the daughters of faith, and the of-spring of Christ, though they cannot at first produce or bring forth their mother, yet may they in time of need nourish her.

Goodwin Christ set forth, *pag.* 23.

Nom. But I pray you, Sir, are there not other things besides these that he sayth, hee finds in himselfe that a man may looke upon as evidences of his believing (or as you call them)

them) as grounds of his believing, that hee hath believed.

Evan. Yea, indeed, beſides theſe inward qualifications that are in the heart, there are outward qualifications in the life, as having reſpect unto all Chriſts Commandements, which a man may look upon as an evidence, provided, that hee be ſure it flow from thoſe within.

Nom. But, Sir, how ſhould a man know that?

Evan. The ſure and beſt way to know this is, for a man to examine himſelfe whether he did firſt believe in Chriſt, and then reforme his life, and ſo made his faith the cauſe of the change of his life, or whether he did firſt reforme his life, and then believe, and ſo made his reformation of life the cauſe of his faith, if he be ſure he did the former, then may he be ſure that his outward qualifications proceeded from his inward, and ſo are right and true, but if hee did the latter, then may he be ſure that they are wrong and falſe evidences.

Nom. Then truly, Sir, I have not as yet any right and true evidences of faith.

Evan. If you have not then as I tell you, it is time to believe, that ſo you may have them that are right and true.

Neo. But, Sir, I pray you let me ask you

one queſtion more touching this point, and that is, ſuppoſe, that hereafter I ſhould ſee no outward evidences, and queſtion whether I had ever any true inward evidences, and ſo whether I did ever truly believe or no: What muſt I do then?

Evan. Indeed, it is poſſible you may come to ſuch a condition, and therefore you doe well to provide aforehand for it. Now then if ever it ſhall pleaſe the Lord to give you over to ſuch a condition, firſt, let mee warn you to take heed of forcing, and conſtraining your ſelfe to yield obedience to Gods Commandements, to the end you may ſo get an evidence of faith again, or a ground to lay your believing that you have believed upon, and ſo forcibly to haſten your aſſurance before the time, for though this be not to turn quite back to the covenant of works (for that you ſhall never do) yet is it to turn aſide towards that covenant, as *Abraham* did, who after that he had long wayted for the promiſed ſeed, (though he was before juſtified by believing the free promiſe) yet for the more ſpeedy ſatisfying of his faith, hee turned aſide to go in unto *Hagar*, who was (as you have heard) a type of the covenant of works, ſo that you ſee this is not the right way: but the right way for you in this caſe, to get your aſſurance again is, when all other things

M. *Cotton* of *New England*, in his thirteenth queſt.

Poore doubting Chriſtian, *Pag.* 37.

things fail to look to Christ; That is, go to the word and promise and leave off and cease a while to reason about the truth of your faith, and set your heart on work to believe, as if you had never yet done it, saying, in your heart, well Satan, suppose my faith hath not been true hitherto, yet now will I begin to endevour after true faith: and therefore, ô Lord! here I cast my self upon thy mercy afresh, *For in thee the fatherlesse finde mercy,* thus I say, hold to the word, goe not away, but keep you here, *and you shall bring forth fruit with patience.* *Goodwins child of light, p. 194.* Hosea 14.3. Luke 8.15.

Neo. Well, Sir, you have fully satisfied me concerning that point, but as I remember it followeth in the same Verse, *Know yee not your owne selves how that Jesus Christ is in you, except ye be reprobates:* wherefore I desire to heare how a man may know that Jesus Christ is in him. 2 Cor. 3. 5.

Evan. Why, if Christ be in a man? hee lives in him, as sayth the Apostle, *I live not, but Christ liveth in me.*

Neo. But how then shall a man know that Christ lives in him.

Evan. Why, in what man soever Christ lives according to the measure of his faith he executes his threefold office in him, *viz.* his Propheticall, Priestly, and Kingly Office.

Neo. I desire to hear more of this threefold office of Christ, and therefore (I pray you Sir) tell me, first, how a man may know that Christ executes his Propheticall office in him.

Evan. Why, so far forth as any man heares and knows that there was a covenant made, betwixt God, and all mankinde in *Adam*, and that it was an equall covenant, and that Gods justice must needs enter upon the breach of it, and that all mankind for that cause were lyable to eternall death and damnation, so that if God had condemned all mankinde, yet had it beene but the sentence of an equall and just Judge, seeking rather the execution of his justice then mans ruine and destruction, and thereupon takes it home, and applyes it particularly to himself, and so is convinced that hee is a miserable lost and helplesse man; I say so far forth as a man doth this, CHRIST executes his Propheticall office in him, in teaching him, and revealing unto him the covenant of works. And so far forth as any man hears and knowes that God made a covenant with *Abraham*, and all his believing seed, in Jesus Christ, offering him freely to all, to whom the sound of the Gospell comes, and giving him freely to all; that receive him by faith, and so justifies them,

Iob 5.27.

them, and ſaves them eternally, and thereupon hath his heart opened to receive this truth, not as a man taketh an object, or a theologicall point into his head, whereby hee is onely made able to diſcourſe, but as an habituall, and practicall point, receiving it into his heart, *by the faith of the Goſpell*, and applying it to himſelfe, and laying his eternall ſtate upon it, and ſo ſetting to his ſeal that God is true, I ſay ſo far forth as a man doth this, CHRIST executes his propheticall office, in him, in teaching him, and revealing to him the Covenant of grace, and ſo far forth as any man hears and knows that *This is the will of GOD, even his ſanctification, &c.* And thereupon concludes that it is his dutie to endeavour after it, I ſay ſo far forth as a man doth this, Chriſt executes his propheticall office in him, in teaching and revealing his law to him, and this I hope, is ſufficient for anſwer to your firſt queſtion. Philip. 1. 27. 1 Theſſ. 1. 3.

Neo. I pray you, Sir, in the ſecond place tell mee how a man may know that Chriſt executes his prieſtly office in him.

Evan. Why ſo far forth as any man hears and knows *that Chriſt hath given himſelfe as that onely abſolute and perfect ſacrifice,* Heb. 9. 26.

for the ſins of believers, and joyned them unto himſelfe by faith, and himſelf unto them by his ſpirit, and ſo made them one with him, *and is now entred into Heaven it ſelf to appear, in the preſence of God for them:* and hereupon is emboldned to go immediatly to God in prayer, as to a father., and meet him in Chriſt, and preſent him with Chriſt himſelfe, as with a Sacrifice without ſpot or blemiſh, I ſay, ſo far forth as any man doth this, Chriſt executes his prieſtly office in him.

Heb. 9. 24.

Neo. But, Sir, would you have a believer to goe immediatly unto God, how then doth Chriſt make interceſſion for us at Gods right hand? as the Apoſtle ſayth hee doth, *Rom.* 8. 34.

Evan. It is true, indeed, Chriſt as a publike perſon, repreſenting all believers. appeares before God his Father, and willeth according both his natures, and deſireth as he is man, that God would for his ſatisfaction ſake, grant unto them whatſoever they aske according to his will. But yet you muſt goe immediately to God in prayer, for all that, you muſt not pitch your prayers upon Chriſt, and terminate them there, as if he were to take them and preſent them to his Father, but the very preſenting place of your prayers muſt be God himſelf,

erkins on the *reed, pag.* 356

himſelfe in Chriſt, neither muſt you conceive as though Chriſt the Sonne, were more willing to grant your requeſt then God the Father, for whatſoever Chriſt willeth, the ſame alſo the Father, (being well pleaſed with him willeth) in Chriſt, then, I ſay, and nowhere elſe, muſt you expect to have your petitions granted, and as in Chriſt and no place elſe, ſo for Chriſts ſake and nothing elſe; and therefore I beſeech you to beware you forget not Chriſt when you go unto the Father to beg any thing which you deſire, either for your ſelfe or others, eſpecially when you deſire to have any pardon for ſin, you are not to thinke that when you joyn with your prayers, faſting, weeping, and afflicting of your ſelfe, that for ſo doing you ſhall prevail with God to heare you and grant your petitions, no, no, you muſt meete God in Chriſt, and preſent him with his ſufferings, your eye, your minde, and all your confidence, muſt be therein, and in that be as confident as poſſibly you can, yea, expoſtulate the matter, as it were, with God the Father, and ſay, lo, here is the perſon that hath well deſerved it, here is the perſon that wils and deſires it, in whom thou haſt ſayd thou art well pleaſed; yea, here is the perſon that hath paid the debt, and diſcharged the bond for all my

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sins, and therefore, ô Lord! now it standeth with thy justice to forgive me, and thus if you doe, why then you may bee assured that Christ executes his Priestly office in you.

Neo. I pray you, Sir, in the third place shew me how a man may know that Christ executes his kingly office in him.

Evan. Why so far forth as any man hears and knows, *That all power is given unto Christ, both in heaven and in earth,* Matth. 28. 18. both to vanquish and overcome all the lusts and corruptions of believers, and to write his law in their hearts, & hereupon takes occasion to goe unto Christ for the doing of both in him, I say, so far forth as he doth this, why Christ executes his kingly office in him.

Neo. Why then, Sir it seems that the place where Christ executes his kingly office, is in the hearts of believers.

Evan. It is true indeed, for Christs Kingdome is not temporall or secular, over the naturall lives or civill negotiations of men, but his Kingdome is spirituall and heavenly over the souls of men, to awe and over-rule the hearts, to captivate the affections, to bring into obedience the thoughts, and to subdue and pul down strong holds, for when our father *Adam* transgressed, he, and we all of us forsooke God, and chose the devill for our lord & king, so that every mothers child of us

Reynolds on Psal. 110. *p.* 9.

all

are by nature under the government of Satan, and he rules over us, till Christ come into our hearts and dispossesseth him, according to the saying of Christ himself, *Luk.* 11.21, 22. *When a strong man armed keeps the Palace, his goods are in peace*, that is, sayth *Calvin*, Satan holdeth them that are in subjection to him in such bonds and quiet possession, that he rules over them without resistance: But when Christ comes to dwell in any mans heart by faith, according to the measure nf faith. hee dispossesseth him, & seats himself in the heart, and roots out and puls down all that withstands his government there, and as a valiant Captain he stands upon his guard, & enables the soule to gather together all its forces and powers to resist and withstand all its and his enemies, and to set it selfe in good earnest against them, when they at any time offer to return again, and he doth especially enable the soule to resist, and set it selfe against the principall enemie, even that which doth most oppose Christ in his government so that whatsoever lust or corruption is in a believers heart or soule as most predominant, CHRIST doth inable him to take that into his minde, and to have most revengefull thoughts against it, and to make complaints to him against it, and to desire power and strength from him

Harmony, *pag.* 329.

him against it, and all because it most withstands the government of Christ, and is the rankest traitor to Christ, so that hee useth all the means he can to bring it before the judgement seat of Christ, and there hee calls for justice against it; saying, O Lord Jesus Christ, here is a rebell and a traitor that doth withstand thy government in me, wherfore I pray thee come and execute thy Kingly office in me, and subdue it, yea, vanquish and overcome it, whereupon Christ gives the same answer that he did to the Centurion, *goe thy way, and as thou hast believed, so be it done unto thee.*

Matth. 8.13.

And as Christ doth thus suppresse all other governours but himselfe in the heart of a believer, so doth he race out, and deface all other laws, and writes his own there according to his promise *Jer.* 31.33. and makes them plyable and willing to doe and suffer his will, and that because it is his will, so that the minde and will of Christ, laid down in his Word, and manifested in his Works, is not onely the rule of a believers obedience, but also the reason of it: As I once heard a godly Minister say in the Pulpit, So that he doth not onely doe that which is Christs will, but he doth it because it is his will.

M. Caryl at Blackfriers.

O that man which hath the law of Christ written in his heart, according to the measure

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of it, he reads, he hears, he prayes, and receives the Sacrament, and doth all the duties required in the firſt table of the Law, and that becauſe he knows it is the minde and will of Chriſt he ſhould doe ſo, yea, he doth not onely doe the duty of the firſt table, but of the ſecond alſo, by vertue of Chriſts command, ô that husband, parent, maſter, or Magiſtrate, that hath the Law of Chriſt written in his heart, hee doth his duty to his wife, childe, ſervant, and ſubject, and that becauſe Chriſt commands it, and ſo, that wife, childe, ſervant, or ſubject that hath the law of Chriſt written in their hearts, doe their duties to their husband, parent, maſter or governour, and that becauſe Chriſt requires it.

And now when you finde theſe things in your heart, why anſwerably you may conclude, that Chriſt executes his kingly office in you.

Neo. Well, Sir, now I doe plainly ſee, that it is no marvail though my heart hath been hitherto reſtleſſe, ſith I have ſought reſt for it, where it is not to be found.

Evan. My occaſions doe now begin to call me away from you, nevertheleſſe, you having begun to ſpeake of the hearts reſt, I ſhall by the Lords aſſiſtance, now at our parting, as a concluſion of this our diſcourſe,

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speake somwhat of the soules rest, if you will be pleased to heare me.

Neo. Withall my heart, Sir, but first, I would intreat you to tell me, why you call the hearts rest, the soules rest.

Evan. Because heart and soule are put oftentimes the one for the other, for indeed, the heart is the soules chare of state wherein it keeps it residencie. But to come to the point, I would intreat you to consider with me, that when God at first gave man an elementish body, he did also infuse into him an immortall soule of a spirituall substance, and though he gave his soule a locall being in his body, yet he gave it a spirituall welbeing in himselfe, so that the soule was in the body by location, and at rest in God by union and communication, and this being of the soule in God at first, was mans true being, and his true happinesse, now man falling from God, God in his justice left man, so that the actuall union and communion that the soule of man had with God at first is broken off, God and mans soule are parted, and it is in a restlesse condition, howbeit, the Lord having seated in mans soule, a certain character of himselfe, the soule is thereby made to re-aspire towards that *summum bonum*, that chief good, even God himselfe, and can finde no rest no where, till it come to him.

Wilsons Dictionary, *p.*259.

Neo.

Nom. But ſtay, Sir, I pray you, how can it be ſayd that mans ſoule doth re-aſpire towards God the Creator, when as it is evident that every mans ſoule naturally is bent towards the creature, to ſeeke a reſt there.

Evan. For anſwer hereunto, I pray you conſider, that naturally mans underſtanding is dark and blinde, and therefore is ignorant what his own ſoul doth deſire, and ſtrongly aſpire unto, it knoweth, indeed, that there is a want in the ſoule, but till it be enlightned, it knoweth not what it is which the ſoule wanteth: for, indeed, the caſe ſtandeth with the ſoule, as with a child new born; which child by naturall inſtinct, doth gape and cry for nutriment, yea, for ſuch nutriment as may agree with it tender condition, and if the nurſe through negligence, or ignorance, eyther give it no meat at all; or elſe ſuch as it is not capable of receiving, the childe refuſeth it, and ſtill cryeth in ſtrength of deſire after the dug: yet doth not the child in this eſtate know by any intellectuall power and underſtanding, what it ſelf deſireth: even ſo mans poore ſoule doth cry to God as for its proper nouriſhment, but his underſtanding like a blind ignorant nurſe, not knowing what it cryeth for; doth offer to the heart a creature inſtead of a Creatour: thus by reaſon

ſon of the underſtanding, together with the corruption of the will, and diſorder of the affections, mans ſoule is kept by violence from its proper centre, even God himſelfe, ô how many ſouls are there in the world! that are hindred, if not quite kept from reſt in God, by reaſon that their blinde underſtanding doth preſent unto their ſenſual appetites, varieties of ſenſuall objects.

Is there not many a luxurious perſons ſoule hindred, if not quite kept from true reſt in God, by that beauty which nature hath placed in feminine faces; eſpecially when Satan doth ſecretly ſuggeſt into ſuch feminine harts a deſire of an artificiall dreſſing from the head to the foot: yea, and ſometimes painting the face like their mother *Jezabel*?

And is there not many a voluptuous Epicures ſoule hindred, if not quite kept from reſt in God, by beholding the colour, and taſting the ſweetneſſe of dainty delicate diſhes, his wine red in the cup, and his beer of amber colour in the glaſſe: in the Scripture we read of a certain man that fared deliciouſly very day, as if there had been no more but one ſo ill diſpoſed: but in our times there are certain hundreds, both of men and women, that do not only fare deliciouſly, but voluptuouſly twice every day, if no more?

And is there not many a proud perſons

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ſoul hindered, if not quite kept from reſt in God, by the harmonious ſound of popular prayſe; which like a load-ſtone draweth the vain-glorious heart to hunt ſo much the more eagerly, to augment the eccho of ſuch vain windy reputation?

And is there not many a covetous perſons ſoule hindred, if not quite kept from reſt in God, by the cry of great abundance; the words of wealth, and the glory of gain?

And is there not many a muſicall minde hindered, if not quite kept from ſweet comfort in God, by the harmony of artificiall concord upon muſicall inſtruments?

And how many perfumed fools are there in the world? who by ſmelling their ſweet apparell, and their ſweet noſe-gayes, are kept from ſouls ſweetneſſe in Chriſt. And thus doth Satan like a cunning fiſher, beat his hooke with a ſenſuall object, to catch men with, and having gotten it into their jaws; he draweth them up and down in their ſenſuall contentments, till hee hath ſo drowned them therein, that the peace and reſt of their ſouls in God be almoſt forgotten: and hence it is that the greateſt part of mans life, and in many their whole life is ſpent, in ſeeking ſatisfaction to the ſenſuall appetite.

Nom. Indeed, Sir, this which yon have ſayd, we may ſee truly verified in many men,

who spend their days about these vanities, and will afford no time for religious exercises, no, not upon the Lords day by their good will.

Neo. You say the truth, and yet let mee tell you withall, that a man by the power of naturall conscience may bee forced to confesse that his hopes of happinesse are in God alone, and not in these things, yea, and to forsake profits and pleasures, and all sensuall objects, as unable to give his soule any true contentment, and fall to the performance of religious exercises, and yet rest there, and never come to God for rest, and if we consider it either in the rude multitude of sensuall livers, or in the more seemingly religious, we shall perceive that the religious exercises of men, doe strongly deceive, and strangely delude many men, of their hearts happinesse in God.

For the first sort, though they be such as make their belly their best God, and doe no Sacrifice but to *Bacchus*, *Apollo*, or *Venus*, though their conscience doe accuse them, that these things are nought, yet in that they have the name of Christians put upon them in their baptisme, and for as much as they doe often repeat the Lords Prayer, the Apostles Creed, and the ten Commandements, and in that it may be they have lately accustomed

ſtomed themſelves to goe to Church, to heare divine ſervice, and a preaching now and then, and in that they have divers times received the Sacrament, they will not be perſwaded but that God is well pleaſed with them, and a man may as well perſwade them that they are not men and women, as that they are not in a good condition.

And for the ſecond ſort, that ordinarily have more humane wildome and humane learning then the former ſort, and ſeeme to bee more holy and devout then the former ſort of ſenſuall, ignorant people, yet how many are there of this ſort, that never paſſe farther then the outward court of bodily performances, feeding and feaſting themſelves as men in a dreame, ſuppoſing themſelves to have all things, and yet indeed have nothing but onely a bladder full, or rather a braine full of winde and worldly conceptions.

Are there not ſome who give themſelves to a more ſpeciall ſearching and ſeeking out for knowledge in Scripture, learnednesſe, and Clerklike skill, in this Art, and that Language, till they come to bee able to repeate all the hiſtoricall places in the Bible, yea, and all thoſe texts of Scripture, that they conceive doe make for

ſome private opinion of theirs concerning Ceremonies, Church-government, or other ſuch circumſtantiall points of Religion, touching which points they are very able to reaſon and diſpute, and to put forth ſuch curious queſtions as are not eaſily anſwered.

Are not ſome of theſe men called Sect-makers, and begetters or deviſers of new opinions in Religion, eſpecially in the matter of worſhiping God, as they uſe to call it, wherein they finde a beginning, but hardly any end, for this religious knowledge is ſo variable through the multiplicity of curious wits and contentious Spirits, that the life of man way ſeeme too ſhort to take a full view of this variety; for though all Sects ſay, they will bee guided by the word of truth, and all ſeeme to bring Scripture, which indeed is but one as God is but one, yet by reaſon of their ſeverall conſtructions and interpretations of Scripture, and conceits of their own humane wiſdome, they are many.

And are there not others of this ſort of men, that are readie to embrace any new way of worſhip, eſpecially if it come under the cloake of Scripture learning, and have a ſhew of truth founded upon the letter of the Bible, and ſeeme to bee more zea-

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lous and devout then their former way, ſpecially if the teacher of that new way can but frame a ſad and demure countenance, and with a grace lift up his head and his eyes towards heaven, with ſome ſtrong groane in declaring of his newly conceived opinion, and that hee frequently uſe this phraſe of the glory of GOD! ô then theſe men are by and by of another opinion, ſuppoſing to themſelves that God hath made known ſome farther truth to them, for by reaſon of the blindneſſe of their underſtanding, they are not able to reach any ſupernaturall truth, although they doe by literall Learning, and Clerklike cunning dive never ſo deepe into the Scriptures, and therefore they are ready to entertaine any forme of Religious Exerciſe, as ſhall bee ſuggeſted unto them.

And are there not a third ſort much like to theſe men that are exceſſive and mutable in the performance of Religious Exerciſes. Surely Saint PAUL did perceive that this was the very GOD of ſome men in his time, and therefore hee willeth TIMOTHY to inſtruct others, that *bodily exerciſe profiteth little*, or as ſome read it, *nothing at all*, and doth oppoſe thereunto godlineſſe as being another 1 Tim. 4. 8.

thing, then bodily exercise, and sayth, that it is profitable, &c. And doe not you thinke there are some men at this day that know none other good then bodily exercise, and can hardly distinguish betwixt it and godlinesse. Now these bodily exercises are mutable and variable, according to their conceits and opinions, for all Sects have their severall services (as they call them) yet all bodily, and for the most part onely bodily, the which they performe to establish a rest to their soules, because they want rest in God, and hence it is that their peace and rest is up and down according to their working better or worse, so many Chapters must be read, and so many Sermons must bee heard, and so many times must pray in one day, and so many dayes in the weeke, or in the yeare, they must fast, &c. or else their soules can have no rest, but mistake mee not I pray, in imagining that I speake against the doing of these things, for I doe them all my selfe, but against resting in the doing of them, the which I desire not to doe.

And thus you see that mans blinde understanding doth not onely present unto the sensuall appetite, sensuall objects, but also to the rationall appetites, rationall objects, so that

that mans poore ſoule is not onely kept from reſt in God by means of ſenſuality, but alſo by means of formality: if Satan cannot keep us from ſeeking reſt in God, by feedeing our ſenſes with our mother *Evahs* apple, then he ſets us to ſeeke him in away where wee ſhall never finde him, if he cannot doe it more groſely, then hee attempts to doe it more cloſely.

Nom. But, Sir, I am perſwaded that many men that are ſo religiouſly exerciſed, and doe performe ſuch duties as you have mentioned, doe finde true reſt for their ſouls in God.

Evan. Ineeed I am perſwaded there are ſome men that are carefull to performe ſuch duties in obedience to the will of God in Chriſt, as conceiving them to be the way, wherein he is accuſtomed to meete his people, and give them an extraordinary viſit, as alſo conceiving them to be the meanes whereby hee doth ordinarily beget and increaſe faith, whereby they are enabled to draw neer to God in Chriſt, and ſo to have peace and reſt in him, and therefore if they doe omit any of theſe duties, when they conceive that God calls them thereunto, they are troubled in their mindes, and vexed at themſelves for being diſobedient to the will of God, and for miſſing his kinde viſit, and

omitting the meanes of increasing their faith, now such men as these may, and doubtlesse doe finde true rest to their soules in God, in the performance of Religious Exercises.

But alas, I feare me, that the most part of such men as are so religiously exercised, and are of such dispositions as I have shewed, doe rather conceive, that as they have offended and displeased God by their former disobedience, so they must pacifie and please him by their future obedience, and therefore they are carefull to exercise themselves in this way of duty, and that way of worship, and all to that end, yea, and they conceiving that they have corrupted, defiled and polluted themselves by their falling into sin, they must also purge, clense and purifie themselves by rising out of sin, and walking in new obedience, and so all the good they doe, and all the evill they eschew is to pacifie God, and appease their own consciences, and if they seeke rest to their soules this way, why it is the way of the Covenant of works, where they shall never be able to reach God, nay, it is the way to come to God out of Christ, where they shall never be able to come neere him, he being a consuming fire.

Neo. Then, Sir, it seemeth to me, that God in Christ apprehended by faith, is the onely

onely true reſt for mans ſoule.

Evan. I, there is the true reſt indeed, there is that reſt which *David* invites his ſoule unto, when he ſayth, *Returne unto thy reſt, ô my ſoule, for we which have believed have entred into his reſt*, ſaith the Authour to the Hebrews: And *come unto me*, ſayth Chriſt, *all ye that labour and are heavie laden and I will give you reſt.* And truly my neighbours and friends believe it, wee ſhall never finde a hearts happineſſe, and a true ſoules reſt untill we finde it here, for howſoever a man may thinke if hee had this mans wit, and that mans wealth, this mans honour, and that mans pleaſure, this wife, or that husband, ſuch children, and ſuch ſervants, his heart would be ſatisfied, and his ſoule would be contented, yet which of us hath not by our own experience found the contrary? for not long after that we have obtained the thing we did ſo much deſire, and wherein we promiſed our ſelves ſo much happineſſe, reſt and content, we have found nothing but vanity and emptineſſe in it: Let a man but deale plainly with his own heart and hee ſhall finde, that notwithſtanding he hath many things, yet there is ever one thing wanting, for indeed, mans ſoule cannot be ſatisfied with any creature, no, not with a world of creatures:

Pſal. 116. 7.

Heb. 4. 3.

And

And the reaſon is becauſe the deſires of mans ſoule are infinite, according to that infinite goodneſſe which it once loſt in loſing God; yea, and mans ſoul is a ſpirit, and therefore cannot communicate with any corporall thing, ſo that all creatures not being that infinite and ſpirituall fulneſſe which our hearts have loſt, and towards the which they do ſtill re-aſpire, they cannot give it full contentment.

Nay, let mee ſay more, howſoever a man may in the midſt of his ſenſuall fulneſſe be convinced in his conſcience, that he is at enmity with God, and therefore in danger of his wrath and eternall damnation, and be thereupon moved to reforme his life, and amend his ways, and endevour to ſeek peace and reſt to his ſoul, yet this being in the way of works it is impoſſible that he ſhould finde it; for his conſcience wil ever be accuſing him, that this good duty hee ought to have done, and hath not done it; and this evill he ought to have forborne; and yet hee hath done it: and in the performance of this duty he was remiſſe, and in that duty very defective, and many ſuch wayes will his ſoul be diſquieted. But when a man once comes to believe that all his ſins, both paſt, preſent, and to come, are freely and fully pardoned, and God in Chriſt graciouſly reconciled unto him: the

Lord

Lord doth hereupon ſo reveale his fatherly face unto him in Chriſt, and ſo make known that incredible union betwixt him and the believing ſoul; that his heart becomes quietly contented in God, who is the proper element of its being: for hereupon there comes into the ſoule ſuch peace flowing from the God of peace; that it fils the emptineſſe of the ſoule with true fulneſſe, in the fulneſſe of God; ſo that now the heart ceaſeth to moleſt the underſtanding and reaſon, in ſeeking eyther variety of objects, or augmentation of degrees, in any comprehenſible thing: And that becauſe the reſtleſſe longing of the minde which did before cauſe unquietneſſe, and diſorder, both in the variety of mentall projects, and alſo in the ſenſuall and beaſtly exerciſes of the corporall and externall members, is ſatisfied and truly quieted, for when a mans heart is at peace in God, and is become truly full in that peace and joy, paſſing underſtanding, then the Devill hath not that hope to prevaile againſt our ſouls, as hee had before; hee knows right well that it is in vaine to beat his hooke, with profits, pleaſures, honour, or any other ſuch like ſeeming good, to catch ſuch a ſoule that is thus at quiet in God, for he hath all fulneſſe in God, and what can be added to fulneſſe, but it runneth over, indeed empty

hearts

hearts like empty hogsheads, are fit to receive any matter which shall be put into them, but the heart of the believer being filled with joy and peace in believing, doth abhorre all such base allurements, for that it hath no roome in it selfe to receive any such seeming contentments, so that to speak as the truth is, there is nothing that doth truly and unfainedly root wickednesse out of the heart of man, but only the true tranquility of the minde, or the rest of the soul *in* God, and to say as the thing is, this is such a peace and such a rest to the creature in the Creatour, that according to the measure of its establishment by faith, no created comprehensible thing, can eyther adde to it or detract from it, the increase of a Kingdome cannot augment it, the greatest losses and crosses in worldly things cannot diminish it, a believers good works doe all flow from it, and ought not to return to it: neyther ought humane frailties to molest it, howver this is most certain, neyther sin nor Satan, law nor conscience, hell nor grave, can quite extinguish it, for it is the Lord alone that gives and mayntains it: *Whom have I in heaven but thee*, sayth *David*, *and there is none upon earth that I desire besides thee*: it is the pleasant face of God in Christ, that puts gladnesse into his heart, *Psal.*4.7. and when

Psal.73.25.

that

that face is hid, then he is troubled, *Psal.* 30. 7. But to speake more plainly though the peace and joy of true believers, may be extenuated or diminished, yet doth the testimony of their being in nature remayne so strong, that they could skill to say: yea, even when they have felt God to be withdrawing himselfe from them; *My God, my God, why hast thou forsaken me:* yea, and in the night of GODS absence to remayne confident, *that though sorrow be over night, yet joy will come in the morning:* Nay, though the Lord should seeme to kill them with wickednesse, *yet will they put their trust in him*, knowing that for all this, *their Redeemer liveth: so strong is the joy of their Lord:* these are the people that are *kept in perfect peace, because their minds are stayed in the Lord.* Wherfore, my deare friends and loving neighbours, I beseech you, take heed of deeming any estate happy until you come to find this true peace and rest to your souls in God, ô, beware lest any of you doe content your selves with a peace rather of speculation then of power! ô, be not satisfied with such a peace as consisteth eyther in the act of oblivion, or neglect of examination! nor yet in any brainsick supposition, of knowledge theologicall and divine, & so frame rationall conclusions, to protract time, and stil the cryes of an accusing conscience, but let your hearts take their

Psal. 22. 1.

Psal. 30. 5.

Iob 13. 15.

Iob 19. 25.

Nehem. 8. 10.

Isaiah 26. 3.

last farewell of all false felicities, wherewith they have been all of them more or lesse detained, and kept from their true rest: ô, be strong in resolution! and bid them all farewell, and neyther stay in *Egypt* by the flesh-pots of Sensuality, nor yet in the wildernesse of religious and rationall formality; but strip your selfe of all: putten on contentments, eyther in sensuall honours, profits, or pleasures, or religious exercises, and become truly poore, miserable and naked.

Nom. But stay, Sir, I pray you, would you have our senses to be no longer exercised about any of their objects? would you have us no longer to take comfort in the good things of this life?

Evan. I pray you doe not mistake mee, I would not have you Stoically to refuse the lawfull use of any the Lords good creatures, which he shall be pleased to afford you: for I right well know that the minde of man hath a naturall motion towards its own delight and recreation in these things, and that this motion still remains in the minde of him that is the most mortified, and hath taken his truest farewell of them, but yet in such a man, that motion which before was violent from the cry of the heart is now restrained so that his appetite is not so forcible, nor so unruly as it was before, the unrulinesse thereof being

being ſubdued in the peace of the heart, and and brought into a very comely decorum and order, ſo that now the ſenſuall appetite can with much more eaſineſs and contentednesſe be denyed the object of its deſire; yea, the ſenſuall appetite can in a good meaſure be content, with what is moſt repugnant to its deſire, as with hunger, cold, nakednesſe, yea, and with death it ſelf, ſuch is the wonderfull working of the hearts quiet and reſt in God. So that although ſuch a mans ſenſes be ſtill exercised in and upon their proper objects, yet is not his life ſenſuall, for his heart taketh no contentment from any ſuch exerciſe, but is ſtill (for the moſt part) exerciſed in a more tranſcendent communion, even with God in Chriſt; ſo that he uſeth the world, and the things of the world, as though hee uſed them not; and receiveth no cordiall contentment from any ſenſuall exerciſe whatſoever; and that, becauſe his heart is withdrawne from them, which withdrawing of the heart is not unaptly pointed at in the ſpeech of the Spouſe, *Cant.* 5. 2. *I ſleep*, ſayth ſhe, *but my heart waketh*; ſo, that it may be ſayd, that ſuch a man he is ſleeping, looking, hearing, taſting, eating, drinking, feaſting, &c. but his heart is withdrawne and is rejoycing in God his Saviour, and his ſoul is magnifying the Lord, ſo that in the midſt of all ſenſuall de-

delights his heart, and secretly sayth, I but my happinesse is not here.

Nom. But, Sir, I pray you, why do you call rationall and religious exercises a wilderneſſe?

Evan. For two reasons, first, because that as the children of *Israel*, when they were got out of *Egypt*, did yet wander many yeers in the wilderneſſe before they came into the land of *Canaan*, even so doe many men wander long in rationall and religious exercises, after they have left a sensuall life, before they come to rest in God, whereof the land of *Canaan* was a type.

Secondly, because as in a wilderneſſe, men often lose themselves and can finde no way out, but supposing (after long travell) that they are neere the place whither they would goe, are in truth further off: even so fareth it with many, yea, with all such as walk in the way of reason, they lose themselves in the woods and bushes of their works and doings, so that the longer they travell, the further they are from God, and true rest in him.

Nom. But, Sir, you know that the Lord hath endued us with reasonable souls, would you not then have us to make use of our reason.

Evan. I pray you doe not mistake mee, I do

do not contemn nor despise the use of reason, onely I would not have you to establish it to the chief good, but I would have you to keep it under, so that if with *Hagar*, it attempt to beare rule, and Lord it over your faith, then would I have you in the wisdome of God, like *Sarah*, to cast it out from having dominion, in few words I would have you more strong in desire, than curious in speculation; and to long more to feele communion with God, then to be able to dispute of the *genus*, or *species* of any question, eyther humane or divine: And presse hard to know God by powerfull experience, and though your knowledge be great, and your obedience surpassing many; yet would I have you to be truly nullified, anihilated, and made nothing, and become fools in all fleshly wisdome, and glory in nothing, but only in the Lord, and I would have you with the eye of faith sweetly to behold, all things extracted out of one thing, & in one to see al, in a word, I would have in you a most profound silence, contemning all curious questions and discourses, and to ponder much in your heart but prate little with your tongue; *Be swift to heare, but slow to speake; and slow to wrath*, as the Apostle *James* adviseth you: and by this meanes will your reason be subdued Iam. 1. 19.

dued, and become one with your faith; for then is reaſon one with faith, when it is ſubjugated unto faith, and then will reaſon keepe its true liſts and limits, and you will become ten times more reaſonable then you were before, ſo that, I hope, you now ſee that the hearts farewell from the ſenſuall and rationall life, is not to be conſidered abſolutely but reſpectively, it doth not conſiſt in a going out of either, but in a right uſe of both.

And now for a concluſion let mee tell you, when any of your ſouls ſhall thus *forget her own people, and her fathers houſe, Chriſt her King ſhall ſo deſire her beauty*, and be ſo much in love with her, that like a Load-ſtone this love of his ſhall draw the ſoule in pure deſire to him again, and then as the *Hart panteth after the rivers of water, ſo will your ſouls pant after God*, yea, then will your ſouls be ſo raviſhed with deſire, and ſo ſick of love, that it will bee manifeſt by your *ſeeking him whom your ſoul loveth*, and ſo ſhall your ſoule come to have a reall reſt in God, and according to the meaſure of your faith, be filled with joy unſpeakable and glorious; and how can it bee otherwiſe, when your ſoule ſhall really communicate with God, and by faith have a true taſte, and by

Pſal. 55. 10. 11.

Pſal. 42. 1. Cant. 25.

Cant. 3. 1.

by the Spirit have a ſure earneſt of all heavenly preferments, having, as it were, one foot in heaven, whilſt you live upon earth, ô then what an Euchariſticall love will ariſe from your thankfull heart! extending it ſelfe, firſt towards God, and then towards man for Gods ſake, becauſe his everlaſting love in his Chriſt is made known to your ſoule, ſo that then according to the meaſure of your faith, you ſhall not need to frame and force your ſelfe to love, and doe good duties, but being ſo aſſured of Gods love to you in his CHRIST, your ſoule will ſtand bound ever more to love God, and according to the meaſure thereof you will ſtand bound to the keeping of all his Commandements, and this love of God in the heart will cut down ſelfe love, ſo that now you will be for God, and it will be your meat and drinke to doe his will whilſt you live on earth, and much more when you come to heaven, the place of perfect and everlaſting reſt whither our Lord JESUS CHRIST bring us all in his due time, *Amen.*

And now Brethren, I commend you to GOD, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are ſanctified. Acts 20. 32.

Neo. Well, Sir, at this time I will say no more, but that it was a happie houre wherein I came to you, and a happie conference that wee have had together, surely, Sir, I never knew Christ before this day, ô what cause have I to thanke the Lord for my comming hither! and my two friends as a means of it, and, Sir, for the payns that you have taken with me, I pray the Lord to requite you, and so beseeching you to pray the Lord to increase my faith, and to helpe mine unbeliefe, I humbly take my leave of you, praying the God of love and peace to be with you.

Nom. And truly, Sir, I doe believe, that I have cause to speake as much in that case as you have, for though I have out-stript him in knowledge, and it may be also in strict walking, yet doe I now see, that my actions were neither from a right principle, nor to a right end, and therefore have I been in no better a condition then he, and truly, Sir, I must needs confesse, I never heard so much of Christ, and the Covenant of grace, as I have done this day, the Lord make it profitable to me, and I beseech you, Sir, pray for me.

Ant. And truly, Sir, I am now fully convinced, that I have gone out of the right way, in that I have not had regard to the

Law

Law, and the works thereof as I ſhould. But, God willing, I ſhall hereafter (if the Lord prolong my dayes) be more carefull how I lead my life, ſeeing the ten Commandements are the law of Chriſt. And I beſeech you, Sir, remember me in your prayers, and ſo with many thanks to you for your pains, I take my leave of you, beſeeching the grace of our Lord Jeſus Chriſt, to bee with your ſpirit. *Amen.*

Evan. *Now the very God of peace, that brought again from the dead, our Lord Jeſus, that great ſheepherd of the ſheep, through the bloud of the everlaſting Covenant, make you perfect in every good worke, to doe his will, working in you that which is well pleaſing in his ſight, through Jeſus Chriſt, to whom be glory for ever and ever,* Amen. Heb.13.20,21

John 8. 36 *If the Sonne make you free, you ſhall be free indeed.*

Gal.5.1. *Stand faſt therefore in the liberty wherewith Chriſt hath made us free.*

Ver.13. *Onely uſe not your liberty for an occaſion of the fleſh, but by love ſerve one another.*

Chap.6.ver.16. *And as many as walke according to this rule, peace bee upon them, and mercie, and upon the Iſrael of God.*

Mat.11.25. *I thanke thee ô Father Lord of heaven and earth, becauſe thou haſt hid*

these things from the wise and prudent, and hast revealed them to babes.

1 Cor. 15. 10. *I laboured more abundantly then they all, yet not I but the grace of God that was with mee.*

Psal. 36. 11. *Let not the foot of pride come against me.*

Lo-

LOving Reader, the Printer drawing towards a concluſion, and wanting matter to compleat ſo many ſheets, as was deſired, I have thought good (by reaſon of the ſutableneſſe of this with the former) to adde theſe Propoſitions following, which are proved by Scripture: and gathered long ſince by Patrick Hambleton *Scottiſhman, and martyred: who was burned in* Scotland, *the firſt day of* March, *Anno* 1527.

The firſt Propoſition.

He that loveth God, loveth his neighbour.

This Propoſition is proved, 1 John 4.20. *If a man ſay I love God, and yet hateth his brother, he is a lyer: for how can hee that loveth not his brother whom he hath ſeene, love God whom he hath not ſeen.*

The ſecond Propoſition.

Hee that loveth his neighbour as himſelfe, keepeth all the Commandements of God.

This Propoſition is proved, Matth. 7.12. *Whatſoever he would that men ſhould do unto you, even ſo do ye unto them, for this is the Law and the Prophets:* and in Rom. 13.8,9. *Hee that loveth his neighbour, fulfilleth the Law.* For this, *thou ſhalt not commit adultery, thou ſhalt not kill, thou ſhalt not ſteale, thou ſhalt not bear falſe witneſſe, thou ſhalt not covet:* and if there be any other Commandement, it is briefly comprehended in this,

saying, *Thou shalt love thy neighbour as thy selfe*, and in *Gal.*5.14. All the law is fulfilled in this one word, *Thou shalt love thy neighbour as thy self.*

The third Proposition,

He that hath faith loveth God.

My Father loveth you because ye love me, and believe that I came out from God, John 16.27.

Argument.

Major. He that keepeth the Commandements of God, hath the love of God.

Minor. He that hath faith keepeth the Commandements of God.

Conclusion. *Ergo*, He that hath faith loveth God.

The fourth Proposition.

Hee that keepeth one Commandement of God keepeth them all.

This Proposition is confirmed, *Heb.*11.6. *It is impossible for a man without faith to please God*: that is, to keep any one of Gods Commandements as he should do; then whosoever keepeth any one Commandement hath faith.

Argument.

Major. Hee that hath faith keepeth all the Commandemens of God.

Minor. He that keepeth any one Commandement of God hath faith.

Conclusion. *Ergo*, He that keepeth any one Commandement, keepeth them all.

The

The fifth Propoſition.

Hee that keepeth not all the Commandements, keepeth none of them.

Argument.

He that keepeth one Commandement of God keepeth all:

Ergo, he that keeps not all the Commanments of God keepeth not one of them.

The ſixth Propoſition.

Faith is the gift of God.

Argument.

Every good thing is the gift of God. *Major.*
Faith is a good thing. *Minor.*
Ergo, Faith is the gift of God. *Concluſion.*

The ſeventh Propoſition.

Faith is not in our power.

Argument.

The gift of God is not in our power. *Major.*
Faith is the gift of God. *Minor.*
Ergo, Faith is not in our power. *Concluſion.*

The eighth Propoſition.

He that hath faith is juſt and good.

Argument.

He that is a good tree, bringeth forth good fruit, and is juſt and good. *Major.*
Hee that hath faith is a good tree, and bringeth forth good fruit. *Minor.*
Ergo, he that hath faith is juſt and good. *Concluſion.*

The ninth Propoſition.

Hee that believeth the Goſpel, believeth God.

Ar-

Argument.

Major. Hee that believeth Gods Word believeth God.

Minor. The Gospel is the Word of God.

Conclusion. *Ergo*, Hee that believeth the Gospel believeth God.

John 4.16. Luke 1.47. Heb.13.20. Revel.1.5. Heb.9. 1 Pet.2. To believe the Gospel is this, *that Christ is the Saviour of the world, that Christ is our Saviour, Christ bought us with his bloud, Christ washed us with his bloud, Christ offered himselfe a sacrifice for us, Christ bare our sins upon his own back.*

The tenth Proposition.

He that believeth the Gospel shall be safe. Go yee unto all the World, and preach the Gospel unto every creature; hee that believeth and is baptised, shall be saved, Mark 16.16.

A comparison between Faith and Incredulity.

Faith is the root of all good, Incredulity is the root of all evill.

Faith maketh God and man good friends, Incredulity maketh them foes.

Faith bringeth God and man together, Incredulity separateth them.

All that Faith doth pleaseth God, all that Incredulity doth displeaseth him.

Faith maketh a man good and righteous, Incredulity maketh him evill

Faith maketh a member of Christ, Incredulity a member of the Devill. Faith

Faith bringeth a man to Heaven, Infidelity bringeth him to Hell.

A diſpute between the Law and the Goſpell.

The Law ſaid pay the debt, the Goſpel ſaid Chriſt hath payd it.

The Law ſaid thou art a ſinner, the Goſpel ſaid thy ſins are forgiven thee.

The Law ſaid the Father of Heaven is angry, the Goſpel ſaid Chriſt hath pacified it.

The Law ſaid where is thy righteouſneſſe, the Goſpel ſaid, Chriſt is a believers righteouſneſſe.

The Law ſaid thou art bound over to me, the Devill and Hell.

The Goſpel ſaid, Chriſt hath delivered a believer from you all.

No manner of works make us righteous.

We believe that a man is juſtified by faith without the works of the law, *Rom.* 3. 28. *No man is juſtified by the works of the law, but by the faith of Jeſus Chriſt, And we believe in Jeſus Chriſt, that wee may be juſtified by the faith of Chriſt, and not by the deeds of the law, for if righteouſneſſe come by the law, then Chriſt dyed in vain*, Gal. 2.

No works make us unrighteous.

If any evill works make us unrighteous, then the contrary workes ſhould make us righteous, but it is proved that no good works

works can make us righteous, therefore no evill works can make us unrighteous, if we be believers.

Works then make us neyther good nor evill.

It is proved that works make us neither righteous nor unrighteous, therefore no works make us either good or evill, for righteous and good are one thing, and unrighteous and evill another.

Good works make not a good man, nor evill works an evill man, but a good man bringeth forth good works, and an evill man evill works.

Good fruit maketh not the tree good, nor evill fruit the tree evill, but a good tree beareth good fruit, and an evill tree evill fruit.

A good man cannot doe evill works, nor an evill man good works, for a good tree cannot beare evill fruit, nor an evill tree good fruit.

Object. A man is good before he doe good works, and evill before he doe evill works.

Answer. A good man is known by his good works, and an evill man by his evill works, yee shall know them by their fruits, for a good tree beareth good fruit, and an evill tree evill fruit; a man is likened to a tree, and his works to the fruit of the tree.

If works make us neither righteous nor unrighteous, then it maketh no matter what we doe.

I anſwer, If thou doe evill, it is a ſure argument that thou art evill, and wanteſt faith, if thou doe good, it is an argument that thou art good, and haſt faith, for a good tree beareth good fruit, and an evill tree evill fruit; yet good fruit maketh not the tree good, nor evill fruit the tree evill; ſo that man is good before he doe good works, and evill before he doe evill works.

Faith maketh the good tree, and incredulity the evill tree, ſuch a tree, ſuch fruit; ſuch a man, ſuch works; for all things which are done in faith pleaſe God and are good works, and all that are done without faith, diſpleaſe God, and are evill works.

Whoſoever believeth or thinketh to bee ſaved by his works, denyeth that Chriſt is his Saviour, for how is he thy Saviour if thou mighteſt ſave thy ſelfe by thy works? or wherefore ſhould he have died for thee, if any works might have ſaved thee.

Now ſeeing that he hath paid the debt, thou needeſt not pay it, neither indeed couldſt thou pay it, but ſhouldeſt be damned if his bloud were not, but ſith hee was puniſhed for that thou ſhalt not bee puniſhed.

Finally, hee hath delivered thee from thy condemnation, and all evill, and deſireth naught of thee, but that thou wilt acknowledge

ledge what hee hath done for thee, and beare it in minde, and that thou wouldest helpe others for his sake both in word and deed, even as hee hath holpen thee, for naught and without reward.

O how ready would men bee to helpe others if wee knew his goodnesse and gentlenesse towards us, hee is a good and a gentle Lord, and doth all for naught, therefore let us follow his steps.

So that I doe not say, that believers should doe no good works, but I say men should not doe good works, to the intent to get the inheritance of heaven through good works, for if we believe we shall get remission of sins, or the inheritance of heaven through works, wee believe not to get the same for Christs sake, neither doe we believe the promise of God that they are given us freely, and so we make God a lyar, for God sayth, thou shalt have the inheritance of heaven for my Sons sake, thy sins are forgiven thee for my Sons sake, but thou sayst it is not so, if thou think to win them by thy works. Thus you see that I condemne not good works, but the false trust in them, for all the works wherein man putteth any confidence, are therewith poysoned and become evill.

Wherefore thou must doe good works,

but

but beware thou doe them not to deserve any good through them, for if thou doe, thou receivest thy good, not as the gift of God, but as a debt to thee, and makest thy self fellow with God, because thou wilt take nothing of him for naught. Presse not therfore to the inheritance of heaven through the presumption of thy good works, for if thou doe, thou shalt fall as *Lucifer* fell for his pride.

FINIS.